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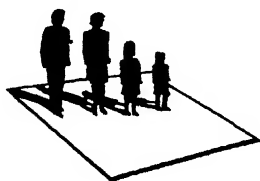
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WHAT THE AMERICAN FAMILY FACES

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VOLUME I
OF THE AMERICAN FAMILY MAGAZINE
BOOK FOUNDATION

WHAT THE AMERICAN FAMILY FACES

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PREFACE

THOSE WHO WERE PRESENT at this Symposium of contemporary marriage and family problems which was held at the University of Chicago during August 1942, and others who like myself could not be, will welcome this publication. Through the courtesy of the publisher I have been permitted to play the part of one who welcomes the guests invited to a banquet and who is aware of the feast that awaits them. Having been prevented from taking part in the conference because of an unexpected obligation connected with the war program, I appreciate the opportunity which permits me in this preface to stress the significance of this book and to add a word or two that may help the reader better to interpret its value.

These discussions are significant first of all because they give testimony to the awakening of the Protestant churches to the need of a better understanding of the problems of contemporary American marriage and family life, and especially to the necessity of the ministers seriously studying domestic conditions and experiences in order as preachers and pastors to meet their responsibility for the strengthening of the American home. There can be no doubt that there has been among Christian leaders neglect of the family. This has not been through indifference or on account of failure to realize the importance of the home, but it has come rather from failure to appreciate that in the modern world the family cannot be expected to carry on successfully unless it has the advantage of an educational program and the diagnostic services of the domestic counselor.

This situation, a result of conditions issuing from our modern way of life, brings a new opportunity to the minister. In times past the family was largely self-supporting. Conditions and practices maintaining its functions were naturally handed on through the association of the parent and the child. If marriage problems were as common as at present, and it seems reasonable to assume that this was not true, there was certainly less sensitiveness concerning them and a greater tolerance in accepting them or a greater courage in meeting disappointment and hardships. If the standards for a satisfactory marriage fellowship have risen, as I personally

PREFACE

believe, this in itself provides a greater risk of failure unless individuals are also better prepared to achieve the character that successful marriage now demands.

The Chicago Symposium was one of specialists. Each person on the program came to the discussions with a rich background of experience. Professionally the speakers chiefly represented those who have had ministerial training and who see problems of the family from that specialized viewpoint. The reader must therefore keep in mind that if this had been a gathering of men and women engaged in psychiatry or medicine, for example, the different professional background would have influenced the attitudes taken and the statements made concerning contemporary marriage and family problems.

Readers who have had experience in any type of training for marriage and family life or in domestic counseling will not be surprised to find that the various contributors to the Symposium are not always of one mind. These differences in approach, or even in opinion, will be taken for granted because they are a product of individual experience and emphasis. The impressive fact is that, in spite of this, none of the sessions and none of the speakers were controversial.

It is fortunate that this book is appearing because of the influence it will have in increasing the interest of Protestant ministers in education for marriage and in domestic counseling. These discussions will be valuable also in curbing the assurance of those who without much serious thinking or study are overready, through a confidence that comes chiefly from a personal and therefore limited experience and the strength of the individual's code of ethics, to give counsel to those perplexed by very complicated and baffling domestic situations. A thoughtful reading of this book will lessen the risk of any pastor making himself either the standard or the source determining domestic values or practices, since it will lead him to realize the necessity of an objective analysis of any sort of family problem and to recognize his obligation to see each situation as it confronts the person in trouble, not through his own eyes but through those of the person seeking help.

This does not of course mean that the problems that come to the minister are not frequently in essence moral, but rather that they must be interpreted casually and dealt with more concretely

than is possible by any sort of preachment that is content with announcing the adviser's convictions of right or wrong.

The minister cannot be asked to be a scientist, since even if he had the inclination he would not have the time, but if he attempts counseling he can rightly be expected to make himself familiar with the contributions brought to the laity by the scientist who from one angle or another deals with marriage and family problems. He also must be quick to detect a situation which requires help from a doctor, lawyer, psychiatrist or someone else with a different professional background than his own. Thus in order to meet his responsibilities the minister needs not only to acquaint himself with the resources of modern science as they concern marriage and the family, but he must also know individual scientists whom he can recommend when the problem presented belongs to them rather than to himself.

In the great majority of cases, those coming to the minister for help will wish to find out what they ought to do in a situation that seems beyond them. They will most often seek moral insight. The minister, however, will frequently see the necessity of a wider and more casual realization of the problem before a decision can be made as to what is the individual's obligation. In any case the minister will endeavor to have the person in trouble discover his responsibility for himself rather than having it assigned him. In other words, with rare exceptions, the minister will refuse to be an oracle of morals but rather will act as an interpreter and guide, that the perplexed man or woman in the end may be left with a sense of self-reliance rather than the feeling of parasitic dependency.

Dr. Burgess opens the discussions with a very revealing summary of the problems that face the young people who are now entering marriage. These testings of character are not war-made but, as Dr. Burgess states, our present emergency does increase them by speeding up the processes of social change already affecting marriage and family life. Dr. Burkhardt continues this analysis, illustrating from the pastor's experience the difficulties that beset the American family today.

The next discussion was opened by Mrs. Wieman. The first speaker in this section, Mrs. Duvall, briefly but with her usual and extraordinary skill brings out the stress coming to children from our world-wide war. This problem also has three interpreters and

a general discussion. Then comes *Family Problems from the Standpoint of the Church* introduced again by Dr. Wieman.

This statement of our domestic situation is an impressive introduction to the theme of the *Sympôsiûm*, counseling. This naturally leads to discussions of premarital counseling. This is a preventive effort to help young people and therefore offers to the minister his greatest opportunity as a counselor. The reader profits from having this service interpreted by speakers who represent different backgrounds and especially from the general discussion that follows the contributions of the three speakers.

The seriousness of the difficulties confronting the married, parents, and children having been clearly and forcefully presented, in considerable detail, the necessity of educational programs as a means of conservation becomes apparent. Dr. Wood starts this topic off. The theme is continued by Mrs. Duvall and Dr. Burkhart. Then Dr. Cotton opens up a specially important need of contemporary American families—emotional security, with Mrs. Paige, Dr. Mowrer and Dr. Wood acting as interpreters. Then there is a treatment of *The Church Program of Education for Family Life*. The next development concerns itself with *Husband-Wife Problems*, opened up by Dr. Hulbert; and then *Parent-Child Problems* with Dr. Wood leading the way. *Counseling on Family Problems in War Time*, has the same detailed and impressive treatment as the preceding discussions. Finally there is an excellent summary of the entire thinking of the sessions which also gives it unity and relates it most specifically and practically to the work of the minister and the task of the church.

This volume will be read not only by ministers and instructors of family courses but also by college students who will find it a very valuable book of reference. Because of this use of the book for supplementary reading I should like to make a personal comment. Having been engaged in counseling for some thirty years I feel free to express an opinion which I think will make the book more helpful to the college student. I have been led by my work to feel how great are the differences between people and how impossible it is to lay down absolute rules as to how people achieve matrimonial happiness. A college student, therefore, in reading the opinions expressed in this *Symposium*—this caution is not needed by the experienced counselor—needs to keep in mind that the various contributors are at times making strong assertions that

are based on their personal experience. Sometimes they sound dogmatic although in the actual counseling procedure they would probably express themselves less positively.

The reason for this apparent overstatement can be best brought out perhaps by an illustration: I read recently that one of the great American women scientists interested in cooking as an avocation was puzzled by the fact that occasionally her popovers proved disappointing. After some investigation she discovered that some flour could never be used to make good popovers. It happens that I also have had the same experience. The difference between us is the difference between the scientist who has the resources to control his experiments and one who has to depend upon observation and his analysis of experience. Since she is interested in her problem it is safe to assume that eventually she will know just why some flour is good for the making of popovers and some is not. In finding out the causes of failure she will be likely also to discover how the trouble can be remedied. In any case, knowing the possibility of this, her assertion will be more conditional than mine. She will not say, as I have, that certain brands of flour cannot make good popovers.

The fact that one does not have the exactness of casual explanation when dealing with human nature, that the natural scientist has in dealing with substances, tends to encourage unqualified generalizations based upon personal experience and the making of statements without the careful conditioning that the natural scientist learns from his exact experiments is necessary. The student reading these discussions may see clearly that he has created obstacles that may defeat his marriage happiness, but realization of this must not lead him to forget the power of recovery or to feel that the highest level of happiness is forever denied him. The longer one gives himself to domestic counseling, the more one realizes how greatly people differ, how subtle and individual are the conditions that make for satisfactory marriage, and how frequently those who have made grievous mistakes can recover without building within themselves guilt feeling, and finally achieve wholesomeness and happiness as husbands, or wives or parents.

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INTRODUCTION



WHILE THE FATE of mankind is being decided in the international arena the world of the future is also being determined much nearer home. The kind of future we can have will be decided more by the quality of our homes and the kind of people we turn out from those homes than by almost any other factor. As the family goes, so will go the world. This is both challenging and encouraging. Sometimes we feel that we cannot do much about the world. But we can do something about the family. We make it what it is. In creating good homes we are building healthy tissues in the body of humanity and are doing a vital part toward the rebuilding of the world.

The strength of early America was in its homes. Through these a wilderness was conquered and the foundations of a great young nation were established. With the industrial revolution and the gradual change from a small town and rural to an urban culture, and especially with those changes symbolized by the automobile, the motion picture, the radio and the airplane far-reaching changes came upon the American home. Yet we must remember that along with the changes there have been also basic continuities.

Some wise person has said, "The more things change the more they remain the same." This applies to some aspects of family life. The young man and woman of today feel toward each other much as grandfather and grandmother felt when they were young. When they marry they have many of the same problems of understanding or misunderstanding, of adjustment or maladjustment. However, the world in which they are to build a new home is vastly more complicated. Moreover the threshold of success in marriage is higher than it was in the earlier years because people are more free to escape from an intolerable marriage than they were in earlier generations. A woman is obviously not under the same economic necessity of remaining with a man who does not merit her affection and her loyalty. The enfranchisement both of women and of youth has made a more democratic sort of family pattern imperative.

Parents, of course, feel much the same way about their children and children about their parents as in previous generations, but

there are fewer children to be concerned about. Birth control operated at first too drastically at the wrong places so that there has been an under-production of children in circles most favored by circumstances and best prepared to give care and nurture. The family-planning emphasis calls for parenthood by choice and lays much stress upon adequate families and upon the benefits which come to parents and children alike in such families.

One of the most serious changes is in the lessened number of stable and long-continued relationships between the family and the community. There has been an increasing lack of deep rootage of families in the soil of community life.

The war accentuated many of the conditions which had been developing and brought new and urgent problems of its own which compel us to give the closest attention to the needs of families in this warring world. Added difficulties in the launching of new families, new problems brought by separation in connection with military and civilian wartime activities and new difficulties in the care of children challenge all leaders and all families. The finding of adequate housing under wholesome environmental conditions becomes increasingly difficult. Then also there came an accentuation of the already existing confusion as to standards of sex behavior. An increase in juvenile delinquency was reported in many places, and particularly a lowering of standards of sex behavior.

Along came also an intriguing philosophy in terms of living for the moment, since the future was uncertain. While moments are what life is made of, all people must realize that what we do with them as they pass determines whether we shall be able to find life worth while in the moments that are to come. Life is not so much a matter of squeezing the orange dry because it is in our hands as of enjoying the oranges which we can get and cultivating the trees that bear them so that there will be blossoms and fruit in days to come.

The essence of our problem is neither to seize the passing moment as if it were the last nor to become breathless about changes that can be listed. Those who talk merely about adjusting the family to the modern situation confuse incidental changes with fundamental values. They are not clear about the relation of means and ends. For the family is as much an end in itself, and a treasury of values, as anything human can be. Therefore, as

planners of society we must adjust our world of circumstance, of techniques and of social, economic and political arrangements in such a way that modern life shall be favorable to the family rather than inimical to its well-being. We need to adjust the world to the family as much as the family to the world. This is a matter of particular interest and responsibility to leaders in the churches.

Especially because we realize that the energies of the world are now organized for destruction, we must nourish all the more carefully those roots from which the life of mankind can be renewed. These are in family life not merely in an obvious biological sense but also in a sense that concerns social patterns, standards, traditions, ethical and social attitudes and spiritual values. With due credit to all other influences the family is the most important means of transmitting culture, including religion, from one generation to the next. Yet the family needs the help of these other educational forces in order that it may perform its function more adequately.

The practical day by day training for family life through the experiences of domestic living which has been our sole dependence in the past is comparable to the apprenticeship method once used in vocational training but now displaced by organized educational procedures. Because more is demanded of homemakers today and because community support of the institution of marriage is less dependable, we must do more for our young people in terms of educational preparation. Moreover, there is an accumulating body of research and of scientific material which can best be given to young people by organized educational methods. Any young person facing the demands of marriage and homemaking in the modern world is entitled to two things, first, a long-time contact with successful homes, especially the one in which he comes up, and second, an opportunity to profit by courses in educational preparation for marriage.

Necessary also is a helpful educational program for continued help to parents. What they do is so crucial for human happiness that the task of creating a home and rearing children ought to have all the dignity of a profession and, as in a profession, there should be continued study of the science and the art of home-making. Since parents are the first and the most influential teachers, churches and other educational forces must work

together in preparing them for the great responsibilities of child training.

The strength of good family living is needed to meet the moral challenge of the present when people are faced insistently by the question whether human relationships are to be on a level of crude and selfish impulses or on a basis of reverence for personality both within the family and outside. If society is sound at its heart, which is in the family, our efforts for social betterment outside will have a chance of success. People trained in loyalty and mutual trust in the family realize almost instinctively that human life needs the security which it can have only when people can be trusted in their relationships with one another.

The three great religious groups in America are essentially at one in their conviction that family life is not a mere individualistic venture based on impulse or emotion but that it is a dedication of the entire nature of man, physical, mental, social and spiritual to the finest type of mutual help and shared living. Family life has the dignity of Divine purpose and of the highest human values. While the family lives, in part, for itself it also lives its life as part of a plan of God for human society. Hence it has the dignity of a high purpose. It is, as Dr. Sidney E. Goldstein has said, "a covenant with posterity." *It is also a covenant with God.

The church has always had an interest in the family. But in the past that interest has not expressed itself in educational terms. In the present situation churches must use the mighty power of education if they are to serve the family most effectively. They must hand on a mellow wisdom based on the experience of many generations and must also take advantage of new insights and new educational opportunities. For the family needs help and the church needs secure and fine family life as a foundation for its own strength. Neither church nor community can thrive and individuals wither when family life is unsatisfactory.

Parents must be brought to a new and inspiring realization that they are moulders of character and teachers of religion. The place for children to learn how to live is where they do live. In other places they can get valuable supplementary help but no other place can bear the responsibility that naturally belongs to the

**The Family: Covenant With Posterity*, by Sidney E. Goldstein, New York, Bloch 1942.

home. Consciously or unconsciously, constructively or destructively, parents shape the basic attitudes of children toward life and toward religion in homes where the patterns of their personality is formed and where they learn or fail to learn the lessons of love, fellow feeling and unselfish cooperation.

John W. Mullen has well said that in the home the child may develop a selfish personality so that he will prey upon his fellows for the rest of his life or he may learn the value of living in harmony with those with whom he is associated in work and play. "Here from mother and dad he learns about the obvious and the eternal. He seeks and finds answers to his questions about the material world, about sex, about God and about what makes things 'go 'round'."

The value of a good educational program is greatly enhanced by counseling which comes to grips with those difficulties which destroy domestic happiness and success. This may be individual counseling in which the minister who has prepared himself for this work enters intimately into the perplexities and burdens of individuals, or it may be group counseling in which typical cases are discussed in such a way that individuals get clues to the solving of their problems and thus do not need to bring them to the counselor in detail. They themselves will have solved them.

The field of counseling is a rich, diverse and fruitful one. Not enough critical attention has yet been given to the specific character of pastoral counseling as distinguished from medical or psychiatric counseling. The minister gets a different range of problems from those which are brought to these other counselors. He must gain as much as he can from the experience and insights of these other workers, as this book itself does, but he must adapt these insights to the genius of his own calling and to the types of cases which he gets.

A significant advantage which the minister has as a counselor is that he is one who marries people and who enters their homes as friend and pastor. Doors are open to him and people expect him to be interested in their problems. When they discuss a matter with their pastor there is no implication that they are queer and there is no stigma of any kind of inadequacy. This natural advantage, the benefit of which has often been overlooked, should be a stimulus and encouragement to ministers. They should qualify themselves to enter helpfully into the opportunities of

pastoral counseling and thus to render indispensable help to their people, enabling them not only to deal with various detailed aspects of their problems but to achieve a more creative adjustment to one another, to life and to God. Such an adjustment will be certain to forestall many of the problems which otherwise would cause domestic distress.

The best counseling is that which enables people to bring out the best in family life and thus to escape the threat of extreme breakdown of domestic relations.

Great numbers of homemakers at the present time are failing unnecessarily for lack of either adequate preparation before marriage or the educational and counseling services which they need afterwards. Many of these homes can be saved to the incalculable benefit of the individuals concerned and to the great good of church and society.

The material in this book will give significant help toward that end. It was presented in live and challenging form at The Conference on Counseling in Marriage and Family Life in a Time of Stress held at the University of Chicago, August, 1942, and is here offered to the wider public which can gain the invaluable essence of the entire conference through this book.

This conference was sponsored by the Commissions on Religion and Health and on Marriage and the Home of the Federal Council of Churches, and by the Divinity School of the University of Chicago, the Chicago Theological Seminary, the Disciples Divinity House, the Meadville Theological School and the Presbyterian Theological Seminary of Chicago. Associate sponsors were the Bethany Biblical Seminary, Chicago, the Evangelical Theological Seminary, Naperville, Ill., the Garrett Biblical Institute, Evanston, Illinois, the Church Federation of Indianapolis, the Illinois Council of Churches, the Metropolitan Church Federation of St. Louis, the Michigan Council of Churches and Christian Education, the Missouri Council of Churches and the Wisconsin Council of Churches. A large number of ministers and other religious leaders from many states participated. Although every effort was made to have the conference self-supporting, certain expenses were necessary to secure so many eminent leaders. To make the complete program possible, the George Davis Bivin Foundation graciously made available to the sponsors of the conference additional funds.

This volume offers the benefits of the conference through its prepared chapters and through its vital reports of discussion as taken in stenotype by The American Family Magazine. The discussions brought out for helpful treatment a host of problems which trouble homemakers and those who are their friends and guides. The book will give outstanding help regarding problems of family life to ministers and students who will follow its thought earnestly. It will also be valuable to other leaders interested in family life and to intelligent homemakers.

LELAND FOSTER WOOD, PH.D.

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CHAPTER I

AN EXAMINATION OF THE STATUS AND FUNCTION OF THE FAMILY

1. *What the Family Faces in the Light of a Study of 1,000 Couples*

By ERNEST W. BURGESS, PH.D.,
*Professor of Sociology, at the University of
Chicago*

WHAT THE FAMILY now faces may be seen in the light of the experiences of 1000 engaged couples who are being re-studied three years after marriage.

The object of this study is twofold: first, to put the prediction of success and failure before marriage to the acid test of experience after marriage, and second, to find out if statistical predictions on the basis of the factors in the background and personality of the couple were as good or better, or inferior to the kind of prediction made after interviewing the couple.

Two hundred fifty of the engaged couples were interviewed before marriage, and again three years after marriage re-interviewed to see how they have turned out in the marriage. In answering the question of what families face, I am going to report what problems these couples faced as they entered upon marriage.

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In this period of emergency and stress everyone is concerned with the way in which the war will affect the family. But I am not going to deal with this, except to make one comment—that the long run effect of war upon families as upon other institutions, is to speed up the processes of change already under way.

This long-time trend may not be immediately apparent. During the war there seems to be a return to certain old patterns of family life. For example, we may have to give up the automobile during war and return to horse and buggy days, or at least to pedestrian locomotion. After the war, however, we are certain to resume the use of the car, and to take up, in addition, the aeroplane. The fact that many war brides are living with their parents does not mean that they will not set up their own homes when their husbands return from the war. But what the family will face in the long run, and certainly after the war, is a speeding up of changes under way before the war and the emergence of problems in more intense form. Even the problems that you as ministers are already facing with your parishioners,—economic stress, or, in some cases, unusual economic prosperity, separation from loved ones,—hasty unions, bereavements,—these are problems that you have always faced, though they may bulk larger in these years of war ahead.

Four Features of Family Life Today

What are young couples facing? What have they faced? First of all they face insecurity. Life has become increasingly insecure, particularly in the years of the depression and now, with all the uncertainties that come with war. But even before the depression and war, there was an insecurity in marriage in the United States that did not exist in other times. We have only to look back centuries to ancient civilization to see how stable the family has been in the past. We have only to look to the Chinese family of today to see how great security there is in the family; how the family takes care of all of the problems of the adolescent. It provides him with food and shelter, it gets him his job, it arranges his marriage. The girl has no fear of becoming an old maid. The young man has none of the uncertainties and the perplexities of seeking a mate. There is entire security within the family. In pioneer days in the United States, and even within the memory of many of us as children, the family seemed very secure.

At present if engaged couples marry, the wife as well as the husband typically has to remain working for at least a year or two, until the household furnishings have been bought. If the husband is fortunate in getting ahead economically she may give up her work, have a baby and devote herself to the home and the children.

A second problem that young people face today, as they enter marriage, is a higher standard of living. The Colonial family was self-sufficient. There was free land. A young married couple could start marriage when the husband was twenty-one and had completed his legal obligation to work for his parents. The couple could begin housekeeping on practically the same standard of living as their parents. But now young people have in mind a certain standard of living which they must reach,—a standard in relation to the urbanization of life. This new attitude seems to be symbolized in the fact that young married people feel that they must have an electric refrigerator, a radio and a car, in many cases, before they can think of having a baby.

A third factor that emerges in our talks with young people is that each new young couple feels that it's on its own in marriage. In the past, young people patterned their marriage upon that of their parents and they listened to the advice of their parents, and of their parents-in-law with great respect. Now they regard their marriage as a personal affair, with parents and in-laws playing less and less a role in the marriage of their children. Young people do not look to their parents for advice. They are turning instead to college courses on preparation for marriage, to marital counselling services and to leaders of youth such as ministers and teachers.

A fourth point is that what young people most of all expect to get out of marriage is companionship. They are beginning to realize that in marriage personality has the greatest chance of being fulfilled, or of being frustrated. So they are marrying much less for a home, or because of social custom, and more for friendship, affection and companionship. There is less and less of marriage of blind infatuation or of romantic idealization. In the majority of cases the young man and the young woman, although in love, are able to size up the personality characteristics of the other before marriage. There is in this generation much less of the idealization that tended to blind the person to the imperfections of the other. The engaged girl has generally made

a fairly good estimate of the prospective earning capacity of the young man. She generally knows if he is going to be a money-maker, a moderate economic success, or a poor provider. The majority of modern young people do not want much money. To them money is secondary to living. Sometimes, however, the girl may realize quite keenly that the young man is impractical and not likely to get ahead in his profession or business.

In one case the young man in his interview spoke about his invention that was almost certain to make him a millionaire; of a lot he had bought for business that was sure to develop into something that would bring him a fortune sooner or later; of the promotion he was soon to get. The girl in her interview was brief and to the point. She said, "I can't build my marriage on day dreams."

Some girls who are ambitious plan to push their husbands ahead and imbue them with ambition after marriage; others who marry the man they love, even if he be impractical and romantic, realize they may have to be the hard-headed side of the partnership and perhaps may even have to work to support husband and family.

Because modern marriage is a companionship, young people are prepared to face the adjustments that come in marriage. But a large proportion of young people have few, if any, adjustments that come in marriage. In answering the question, "What was your biggest adjustment in marriage?" they quite often reply, "Well, our friends told us about all of the adjustments we would have to make; they said that the first year would be the hardest; but it does not seem that we have had any adjustments to make."

But there are many couples who do have adjustments to make in marriage. One reason why some have adjustments in marriage and the others do not is that the former kept company long enough to make their adjustments before marriage. They had known each other long enough and well enough to be temperamentally compatible, to have common interests, to have similar ideas and ideals, and to be sure that they had settled the major difficulties before marriage.

How Marriages Succeed

There are a considerable number of cases where dire consequences which were predicted in marriage did not occur. These cases are particularly interesting for study in order to learn why you made your mistake in predicting failure.

One of the principal reasons why certain marriages succeed where the prospects seem gloomy is the determination of the couple to make their marriage a success.

In one case there had been a divorce in both the husband's and the wife's parents' marriages. This fact, together with other unfavorable factors, seemed to indicate that this marriage was a risky union. Three years after marriage it was a gratifying success. The young people explained that just because their parents' marriages had been so unsuccessful, they both determined that they would make their marriage a success.

A second factor in marital success is the intelligence with which young people deal with marital problems.

In this particular case the two people were highly intelligent. The young man had analyzed why his parents' marriage had failed. He decided one reason was because they let irritations get the better of them. Although he had a considerable temper, he determined to keep it under control. When he felt irritated he often would go outdoors and walk around the block, and he found that his temperature would fall as a result.

Because his father had doled out dollars to his mother as though conferring a high favor upon her, he started his marriage with a budget, a joint bank account and an ample allowance within which his wife could operate the household.

A third factor making for marital success is the adjustability of the husband or the wife. In American marriages, it is the wife in general who has to make the more adjustments. Both the husband and the wife should be trained to be much more adjustable in human relations. Here, again, home training is important.

In one case the girl had broken her engagement because her fiancé was an explosive and dominating individual. But after twenty-four hours she decided she loved him so much that she would marry him in spite of his temper and domineering ways and make the best of it. She was so adjustable in the marriage, showing no irritation at his explosions, yielding to his dominance, that three years after the wedding both the husband and the wife reported the marriage as extraordinarily happy.

A fourth factor is the importance of family relationships for child development, character building, emotional expression, and intellectual development.

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There is no agency that can compare with the family for promoting the normal emotional expression of the child and for forming personality patterns that are wholesome and which make for the adjustment of the person in social relations. In fact, the best prescription for a happy marriage is for one to make a wise choice of one's parents. It is in the interaction of the child with its parents and brothers and sisters that personality is formed. The minister has a great opportunity of cooperating with his parishioners in making for the highest types of family relationship.

The fifth factor is that young people, particularly those of college level, are demanding the new knowledge that is now available upon marriage and family relationships. They want this knowledge so they can make their own use of it,—so that their marriage may be a happier one than it otherwise would be.

You may raise the question, "How far will young people seeking this information use scientific knowledge?" Young people at the present time range all the way from those who would make no use of it to those who are making demands for it far beyond our available knowledge.

One girl, after an interview, said, "I know that my marriage had not one chance in a thousand of being successful. No matter what you say, no matter what anyone else says, I am going to take that chance."

This case represents the extreme of those who will follow their romantic impulses rather than listen to Science or experience.

After a talk on predicting success or failure in marriage, a young woman said that she had failed in her first marriage and wanted her next marriage to be a success. She said, "I am not an easy person to fit into matrimony. I am also not an easy person to fit in shoes, but I go to the shop and I give the clerk my specifications. He looks through the stock and brings in ten shoes. I try them on and I find one that is a good fit and I buy it. I want to give you my specifications for matrimony: there are perhaps not more than ten men in 100,000 with whom I could be happy in marriage. I haven't time to run down those ten out of a hundred thousand. I expect you to have a card catalog of 100,000 young men, and you can take my specifications and run them through your machine and if you give me the names and addresses of ten

young men, I can run those down and marry the one with whom I will be most happy."

This young woman stands as an extreme example of modern young people who desire scientific knowledge to improve their chances of happiness in marriage. An increased number of young people are coming to you as ministers, as well as to physicians, teachers and youth leaders, for advice.

More and more ministers are making marriage counselling a pre-consideration to a marriage ceremony. Marriage counselling, the "protestant confessional," has always been a function of the minister. It is important that it be given full recognition as a responsibility of the minister in his training and in the discharge of his pastoral duties.

The problems of the family on the personal side are increasing, because modern marriage is more and more a personal matter. It seems to many observers very unstable because it is based upon what seemed to be the tenuous ties of affection, congeniality and common interest. The modern family is losing the support of mores and of community control. The solution is not a return to the patriarchal or semipatriarchal family of the past, but it is rather a recognition that a higher type of family and ultimately probably also a more durable family can be based upon those intangible and spiritual ties.

This situation is a challenge to the church and an opportunity to the minister to participate in the development of this new and higher type of family.

2. The Significance of Family Fellowship

By ROY A. BURKHART, PH.D.,
*Minister of the First Community Church,
Columbus, Ohio*

Before taking up some of the problems the family faces today, I would like to say one or two things by way of introduction. It seems to me, that next to helping an individual find himself and to achieve a sense of relatedness with God and the universe, the most important thing the church can do is to help its families

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find themselves as families and to achieve the richest sort of family kinship possible.

I do not understand how a minister could possibly guide a parish program without making the family very central in its emphasis. Family education should be woven into the very fabric of the fundamental curriculum of the church, and the church should become a real resource to the family in all its problems—to its young people looking towards marriage, its men and women in their marriage relationships and their broader relationships to their home and children, and many others. When it does become such a resource, then the minister will find himself very busy.

When we talk about what the family faces, I have to ask myself this question: "Which family? What type of family?" For there are many different types of families and they face different problems. There is the family that is in the church and the family untouched by the church. They face life differently. There is the family with economic resources and the one without them. The family that is in a permanent location faces certain experiences; the migrant family, the one that lives in a trailer camp or that is crowded into a defense area faces very, very different experiences. The family that has representatives in the armed forces is in a different situation from the family that has no such representatives, and the family in which the husband is away, either in the armed forces or in defense work, faces a problem that the family which is complete does not.

Some Common Problems

There are, then, many different sorts of families with as many problems. But I am going to speak briefly here of some problems more or less common to them all.

It seems to me that in general, the family faces these things:

1—It faces one of the most important periods of growth in its history. This growth is due to a number of factors, one of the most important of which is the increased number of marriages among young people because of the war.

Another factor is the increasing desire on the part of young people to find through marriage and the building of their own families, the sort of fundamental kinship that they are hungry for and which they crave. To me, one of the outstanding problems

with young people is loneliness, just downright loneliness. They so rarely have a sense of fundamental kinship with other persons of a sort which demands the best of them and sustains them in their search for the best. In a world of change and instability, our young people are looking towards marriage and their own families, for the stability they want. They want to build, through families of their own, a little mosaic of the world of which they dream, where they can forge and fashion into reality their greatest ideals. The church can be a mighty force here, not only in helping these young people get ready for marriage, but also in giving them the very highest conception of the family and its functions.

2—The family today faces the task of building a fundamental family kinship and fellowship within itself. It is amazing to me, the sort of families with which the church must work—disorganized families in which husbands and wives are always out in some social network and the children in another, and with apparently no time in which to build any sort of close family fellowship and togetherness. I sat one night struggling with a man and woman who were at the point of separation and they incidentally told me that for eighteen consecutive nights they had been out until after midnight in one kind of party or another. They never had time to be alone when they were at their best. They always came into their togetherness completely worn out, so that an intimate kinship had little opportunity to emerge and to grow.

I believe the family faces one of its greatest perils right here, in not having the time and the capacity to build a psychic fellowship together, to do things together, and to achieve that spiritual oneness without which, in my judgment, a family is not a family. At this point, the church can do a great job in helping families discover the joys of doing things together, *as a family*. The war will help to some extent here; a lot of families are not going to have as much money as before, nor the transportation, to run around as they once did, Father and Mother one place, Junior another and Sister somewhere else. However, defense activities taking husband and wife away from evenings together, the separation of husbands from the family because they are away at work, or in the army, and many other similar factors will continue to make this a real problem. Families have forgotten how to work and play and worship *together*, as a unit, and how important it is

that the family be a place where the members bring the fragments of experience together and forge them into a way of thinking and a way of life. They must relearn this.

3—The family faces the task, important now as never before, of helping its young people find a thought of life, a faith and resource for life, that will stand up to the pressures being put upon them today. This can come only from such a close family kinship and spiritual oneness as mentioned above.

4—Today, the family faces the problem of a generation of men and women many of whom are not big enough for marriage, not big enough to love one person a lifetime and be loved by one person a lifetime. They haven't the character for marriage nor the spiritual sincerity and resource for it. It is the family's task today to give its young people the sort of background that will make them big enough, emotionally, spiritually, and in character, for marriage. It will mean helping them build a new culture of courtship of a sort better fitting them for marriage. The romantic stereotype of marriage as all pleasure and no discipline will be altered to include the necessary disciplines which in no way detract from its allure but add considerably to its stability. The church can be a great resource here, in helping its young people achieve the highest conception of marriage and the family.

5—Today, in a changing world, the family faces a change of functions. Life is becoming increasingly socialized and undoubtedly many functions of the old family will be taken from the family today by the church and school. However, a lot of parents, if we aren't careful, will tend to put onto these institutions functions which must always remain primarily with the family. The startling thing to me, for instance, is how often parents say to me, "Teach our children religion," and wish to be rid of the responsibility. The church must do much, but religion must always be found first in the home undergirding all its functions there.

Three Functions the Family Must Fulfill

I am convinced personally that there are three great functions of marriage and the family that no other institutions can fulfill. One is to furnish a lifetime kinship of love for a man and woman. Another is to provide a permanent kinship into which new life can come, and the third is to provide the sort of kinship in which that life can grow into a wholesomely independent child of God.

In spite of the war and all the economic and social changes it must meet, the family faces the brightest future in its history. We have more education in marriage and the home than ever before, in colleges and high schools alike. Increasingly, as well, the church must offer a comprehensive program of marriage education. It has a specific job to do in this field. Family counseling must grow in community after community and must be a process which will federate and use all the other agencies and resources in the community available to do the job.

If the church can fulfill its function of helping people find a natural relatedness with God, with the universe, with life, with other people and with themselves which will mean the greatest contribution to life, then we need have no worry about the future.

3. New Family Problems from the Standpoint of the Church

By REGINA WESTCOTT WIEMAN;
ED.D. *Consulting Psychologist; Director
of the Family Community Project at Addi-
son, Michigan*

One of the most important problems of the family is to realize that problems are a regular part of parenthood, and not the exceptional part. Parents should feel deprived when any day closes without bringing enough problems to indicate to them that growth is going on. The usual attitude is the opposite—the expectation that things are going to run smoothly pretty soon. We find ourselves saying, “When I get over this hump,” or “When I have finished working out this problem and things get to going smoothly” then I can undertake this particular thing. This is treating problems as though they were some sort of a calamity, or something extra that has been superimposed upon the situation.

Problems keep us from settling into stagnant pools. They swirl us into the deeper currents of real living and make us reach out for the life-line of life. It is through constructive treatment of problems that most human growth and integration take place.

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Consequently, one of our first problems, as leaders, is to help parents to realize that understanding and dealing with problems are main parts of their job. They must be guided to realize that when things get to going smoothly it is time to sniff around to see if something has gone dead. It doesn't make any difference whether it is a man's brotherhood, or a class in school, or a family, or other group, if it runs smoothly very long, some one is asleep on the job or something has gone dead. Where human beings are involved, variability is the chief characteristic of vital living.

Those of us who are parents of lively children know what it means to *hear the silence*. In startled concern, we wonder what has happened now. Healthy, growing children manage every day to break up the established habits of our thought and living. Their unconditioned reactions force us to re-form our ways. This is good. It helps us to realize that problems are a challenge, problems are an opportunity. Always growth *can* take place when there is a problem, and it can't take place where parents say "We have no problems."

An appreciative attitude toward problems will greatly change the way parents deal with every day difficulties. When a problem begins to loom, their eyes will begin to sparkle and their blood to run faster. They will begin to breathe deeper and life will seem worth living again because something now is about to emerge—a new insight or a new value. Such appreciation prompts a different approach in dealing with the whole situation. The child senses it at once. His parents are no longer mournful, concerned lest they have "a problem child." If a child is bright and healthy, he is a problem child, and if his parents are bright and healthy they are problem parents. We wouldn't have it otherwise.

Deforming Group Pressures

Now another problem which we meet today is that of organized group pressures,—those group pressures that bring definite changes in family standards and relationships. Here, I feel, in this particular problem, the church has unusual opportunities for fine community strategy. There are a varied assortment of groups exerting a tremendous amount of pressure upon us and our children. These group pressures aim at making us conform to the patterns set up by the groups exerting them. In spite of this fact, we find leaders in the community talking about character development as though

it were a matter solely of individual development. Such blind leaders talk about getting our young people "to stand firm against the pressures of life." They do not realize that there is no use in the world in talking about character education, no use in the world in talking about helping a young person to live up to what he believes, *unless at the same time we are working on these group pressures which he is facing in his own community every day.*

If I send my child into an average high school of today expecting him to be true to our family and church standards without at the same time getting busy on the guidance of the group pressures which dominate that high school situation, I am slack in my business and I am expecting my child to achieve the impossible. It amounts to my asking my child to go into that high school social situation and break his social back. Unless he conforms to the dominant social patterns of his school, he cannot have access to the values which the influential group in his high school controls. Yet these values are appropriate to his age. Not having chums, good times, dates and some social standing amounts to a great catastrophe for those boys and girls who fail to rate through not conforming. Yet those who conform to current unguided patterns lose the values which come only through high standards. So one of the things we leaders need to do is to help young people and their parents to work with these group pressures which are shaping their lives. We don't have to hunt far to find them, but we shall have to learn much and work hard to re-direct those pressures which at present are harming personality and family life.

When I first began work in group counseling on university and college campuses, I didn't think up the job myself. Rather, members of the administration or faculty of various institutions asked me as a consulting psychologist to come to work with them on certain difficult situations. They were facing problems which did not yield to long established methods of student-discipline. These leaders already lined up for me the problems of those young people as the leaders saw these. Usually they cited the same seven problems: overspending, over-speeding, drinking, smoking, carousing after school functions, rowdiness in the community such as stealing signs and breaking traffic regulations, and petting whether light, medium or heavy. These are the problems which they listed. I myself thought these were the real problems at first but I found that they aren't the problems at all. These are the symp-

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toms that signal to us leaders that there is a deeper problem. These students must meet powerful, personality-stunting group pressures and they cannot meet them alone. As leaders we must realize that the reason our children are doing these seven things that we wish they wouldn't do is *not* because they *want* to do them at all. It is because they can't get the values which young people of that age prize and need without doing what the smart group tells them they *have* to do.

Here is a tremendous, modern problem that many parents don't know how to meet. They are helpless. Some have tried to play ostrich by saying, "We are emancipated parents, or liberal parents." These maintain that they "believe in letting the young people manage their own affairs." They adopt this sort of "line" to make themselves feel a little better. But the problem remains a tremendous one. The effective approach is through building up a coordination between the school, the home, the church, and other agencies in the communities by which harmful group pressures can be re-directed. Organized leadership must get behind these parents and behind these young people to help them build a program by which the young people can constructively deal with these dominant group pressures.

I want to call attention to the fact too that most of our young married people also must deal with these same pressure groups. For example, quite often the young man just establishing his vocation and his home is made to feel that, if he is ever going to succeed with certain business connections, he must drink at business conferences. Drinking often involves him, and sometimes his wife, in other harmful activities. These harmful group pressures exist not only at the high school and college levels, but extend down and up from there.

Mass Association

A third modern problem arises from the fact that today our children associate in masses instead of in groups small enough to allow the individual members to really know each other. There has been a tremendous change in this aspect of our American culture. If you and I are members of a group that is small enough so that the other members know our personality and know our character, they love us for ourselves. They appreciate us for ourselves, strong points and weak points and all. This indicates one

thing that a church can do—have small enough groups of youth, of parents, and of young married people, so that the members can know each other for what they really are.

But look what typically happens to many of our children: They go to these modern school-factories where the emphasis is upon production and not growth. These children feel that they must both “make good grades” and “rate” socially. Because there are so many crowded together, they have to *make an impression* in the gentlest way possible. Cheating is common. Gossip and scandal-mongering are prevalent as means of ruining the impression others make. The enormous sale of cosmetics which has taken place during these last years has not been based on artificial changes in style. Rather this change in style has been based upon a social condition that has arisen from living in masses instead of small groupings: one has to use strong publicity measures these days to attract attention and so make a place for himself. I sometimes say to the girls when I am group-counseling with them, “You can tell which girl has the least confidence in her own real self by the amount of paint and other things she has to add to her actual self in order to attract attention.”

Here again we leaders should see a signal of a deeper problem in all these extreme efforts of young people and of adults, too, to attract on the basis of mere externalities. Sometimes these efforts to attract are organized. Some sororities and fraternities, but more particularly sororities, keep their members associating in an exclusive group devoted to personal competition and trivial “conquests.” They spend much time doing rather asinine things all the way through college. In such instances, the student-member is imprisoned, psychologically imprisoned. He or she must do what that group says. When this happens, the organized group becomes a vicious agency for the destruction of personality.

A second example of the results of mass association is this practice among young people of “going steady” for the sake of going steady. Here again we have the change in style. Since this practice of “going steady” has come out of a social situation, in order to deal with it we must go back and deal with the social situation. Why do young people “go steady?” Because it gives them some guarantee that they will have a reasonably acceptable “date” for the next social affair and that they can count on someone’s being somewhat interested in them and their doings. The crowd is too

big to care. But it is also a harmful practice to go steady on this basis. It hinders the full development of personality and the full value of group life. However, we can't get the young people to give up this personality-limiting habit unless we change the causative social condition. We must provide conditions so that young people may associate, at least part of the time, in small enough groups so that each can become really acquainted with the others' personal character.

I think some of the work done in summer church conferences along this line has been admirable. Of course some hasn't. Some conferences have been run just like a machine. Others have arrived at a rather spectacular last meeting, an old-fashioned revival meeting. But a good many youth-conferences these days are doing a fine piece of work in bringing together young people toward true community, helping them to become really acquainted and to have the fine joy of meaningful companionship.

One of the things which our young people in America are starved for is genuine friendship. They have many associations, many contacts, many affiliations, but so few friendships. There is so much artificiality in present social life and relationship that it is hard to get underneath. Furthermore, quite often the real selves of the young people don't go to dances, they just send their "fronts;" they "put their best foot forward." Most of their social life is not truly social: it's highly competitive.

These protective devices of cliques and "going steady" develop special problems for parents of girls. It is very difficult for them today to "marry off" a daughter in just the way they would like. It has always been somewhat difficult to satisfy the parents in regard to a son-in-law, but it is more so today than ever, because, to the already puzzling proposition of choosing the right man, they have also the problem of bringing the right sort of men into groups where they may come to know this daughter. Perhaps you have seen some of the articles recently written about the extremes to which some families have gone to introduce their daughters into the proper social setting.

Frequent Uprootings

A fourth problem of modern parenthood arises in the child's relations with extra-family-associates, with his school friends, and with his play group. These are groups into which the child more

and more weaves himself. This should be so. However, many a modern family moves so often that the child is pulled up out of his neighborhood groups just when his roots have taken a good hold. He is moved into another community.

This problem has been brought painfully home to me because my two sons and I have had to do more moving than I ever would have wished had circumstances been different. Because my sons' father died, I had to finish my education so that I could support my two children. My younger son has always been a very loyal kind of child. He hated to be moved. When he went to a new community, he would come home from school the first day and say, "I sure don't like that teacher. Darn kids! Crazy school!" I had profound sympathy for him. Why? He had built himself into his previous school and into chumship with his previous school-mates. There had developed a relationship with his teacher that counted, that brought meaning into his life. Now here he was, yanked up and put down in this other school. Because of the mass-association and social competition we have been discussing, there is a tremendous amount of snobbishness in most of our schools. The students stand off and look at "the new kid," as a turkey stretches its neck to look at a snake that has gotten into the yard, until they have evidence that he is worthy to be acclaimed one of them.

Our industrial life in America brings about these series of movings. Until we learn how to decrease uprootings, we parents must deal with them appreciatively. One thing we can do is to move as seldom as possible. This means choosing each move more wisely. I made one serious mistake with my children in regard to moving when I went to Europe to study. I took my boys with me, young boys ten and twelve years of age. I see now they should not have been moved so far. If you ask them about their experience in Europe they will tell you it was one of the most important of their lives and that they were very glad to have it. But I realize that I made a mistake. A child of that age shouldn't be pulled out of his family and community roots. What he loses is far more important than what he can get by traveling at that time. A reasonable amount of nearby travel to get acquainted with his own region is constructive, but far travel over a considerable period of time results in serious disruption.

There are three services which the church can render in this

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matter of the moving about of families. For one thing it can influence families not to move unless it is markedly advantageous or necessary. It can develop that appreciation of cultural rootages in families so they will realize what a great catastrophe it is to a child to be pulled up by the roots and thrust into strange surroundings. Secondly, when a family has moved, the church may minister to the uprooted members. The church may see to it that the children are not left to find their own way, nor the family left to find its own way, in the hard way so common today. Thirdly, the home church can send word ahead to some church in the new location so that a constructive welcome may be prepared in the new community for its new family.

When instituting family night in the Addison Region this last winter, the need of strong rootage was openly expressed by a number of persons. One young family man, a farmer, said, "If there is anything about this project that will guarantee that I can stay home with my family one night every week, it will be worth all the project costs." Then a woman spoke up. She and her husband with their three children had been living in a rather exclusive section of the community for two years. They hadn't been called upon by anyone or in any wise "received." They felt very lonely and left out. She said, "Well, if you want to know how your family can be left alone to have a family night *every* night, move into a new community that doesn't care for its new neighbors." This was a cutting rejoinder, but in this case well-deserved. Rich, continuing fellowship in family and neighborhood is a basic human need. Moving is not a mere geographical change of location. It means a cultural pulling up by the roots. Even adults bleed from it.

Sexual Looseness

A fifth modern problem arises from the fact that the old controls of sexual relations have broken down and we haven't yet developed new ones that are emotionally adequate and scientifically sound. I am glad that the old controls are broken down, only I wish we had had better ones ready. In the old days, we tried to scare young people into what we considered to be right and normal sex relations by saying "Nice girls don't do that!" or, "Think how such carrying-on will disgrace the family!" or, "You may become pregnant and then think what this will cost you."

or "Sooner or later, you'll surely catch some filthy disease." Such appeals do not utilize our best resources. They are based upon a rather low motive, that of fear of loss of social standing.

Today, with those old standards broken down, we have a tremendous amount of sexual license, not only among underprivileged young people but also on college and high school campuses. The amount of sexual license and promiscuity are greater than would be guessed by those who are not "on the inside" in such matters. As much as we deplore these conditions, our *chief* attention should be not given to ferreting out cases and regretting untoward consequences. Our *primary* attention should be given to realizing the causes and learning how we can deal with these.

One of the first things we need to do, I think is to set up new criteria for sound sexual relations. These criteria must be scientifically sound and emotionally potent. They must be more than established conventions else the young people will query us thus: "Isn't it just that you adults are mid-Victorian or pre-Moses? Isn't the standard you're used to the only factor that's involved in what you say?" Actually, more basic things are involved, things that the passing of time and codes does not change. I here propose two criteria for determining when sexual expression is good and when it is bad. In presenting these to young people, it has been interesting and gratifying to note that they actually tackle these criteria and try them out in terms of their practical applications. In fact I was told on one campus where I was working with a class studying marriage and the family that the students spent more time in their bull and dove sessions on these criteria than on any other matter during the year. The criteria do involve some of the most important aspects of all human living.

Here is one of the two criteria: "I will try not to enter into any kind of sexual relations that will decrease my ability to appreciate and to build creative relations between myself and other persons. I shall try to avoid any act or relation that cuts down my ability to interact with other persons in such a way as to result in an ever truer and richer compounding of our interests and perspectives." By this criterion, petting for its own sake or sexual gratification as an end in itself is evil, because the usual petting party tends to limit and not facilitate the abilities to mutually appreciate the whole personality and to compound interests and perspectives.

When a girl has her head down on a tweed shoulder, the atten-

tion of both man and girl is on skin-tickling sensations, not on the real sharing of interests and compounding of perspectives. Rather they are actually *decreasing their ability* to do so. They are finding satisfaction out of a false sense of nearness based altogether too precariously upon mere physical gratification. In the true married relation, sexual expression is intertwined with the major interests of living and is an expression of the whole personality. Hence it serves as a means of knitting two lives together in respect to these deeper concerns as well as in the pleasurable experience. The sexual act in marriage is a meaningful symbol of a great wealth of experience shared at deeper levels. Casual petting is common because it is easy. It is easier than conversation or the sharing of interests and so is frequently substituted for the more distinctively human levels of communication. Indeed, a moron can shine at petting. It provides no challenge to personality. In fact, the duller one's appreciative powers, the more fully one can lose himself in this cheap form of mutual physical gratification. The worst of it is that habitual petters come to crave petting and consequently to avoid the more enriching forms of relationship. Gradually they lose their taste and ability for these latter, sometimes to such an extent as to fail in the marriage relationship later on.

The second criterion is this: "I will try not to choose anything that will decrease the range of the interesting and appreciable things that make up my world. I will try not to do anything that will limit the scope of my living or cut down the abundance of my life." When petting is not integrated with the rest of life as it is in marriage, and does not express the whole personality, it does not lead on into those other areas which make up life's abundance. On the contrary, it encourages withdrawal from group activities and interests, and so becomes a thing apart. The very intensity of its pleasure, when thus segregated, tends all the more to isolate and insulate it from the full, round life of the group. Thus certainly casual petting which is not sincere love-making greatly limits the appreciable world of those young people who practice it.

These are criteria which can be made explicit to young people and can be used by the counselor as his own guide in giving counsel and in setting up conditions for the social life of young people.

Lack of Meeting Places

A sixth modern problem arises because of the size and arrange-

ment of the house in which modern people usually live. For many reasons, mostly economic, the size of the house has so diminished that it is now difficult to provide for the interests and activities either of the family as a whole or of individual members. Here is a real opportunity for the church. It could see to it that its own facilities are made available in every community. In every good-sized section of a community there should be three club rooms for young people, one for post-high school youth, one for high school youth, and one for the junior high school age. Especially should the junior high school group be segregated from the two older groups for it is at this period when girls begin to want to associate with older boys if thrown with them. Yet there are important values to be gained from *group* activities of boys and girls of this age. If three churches would each undertake to provide one of these club rooms, they would be rendering a great service to youth.

Lack of Parental Satisfaction

Another problem—is it the seventh?—grows out of the demands and the preoccupations of modern parents. These have become very numerous, very great, yet the majority of them are irrelevant or detrimental to the real interests of the family. The attention of many parents is distracted from their main job of building each family into the kind of nurture group required for growth of personality and of culture. There are some activities such as being president of the Rotary Club or of the P.T.A. which bring recognition and a sense of success to those parents who carry these on. We human beings do need indications of recognition and success. Society doesn't give parents sufficient recognition for their successes as parents. With other vocations it is different. As a professional woman I get some very definite indications of my success. I am given membership in the recognized societies. I am given increased remuneration. There are many other signs. But as a parent I cannot know really how much I am achieving until my children begin to take care of their children. I can then see what they appreciated because they put it into practice.

The Difficulties of Religious Nurture

Then the eighth and last one of the new problems of the family which I want to mention is this: the difficulty of introducing reli-

gious commitment effectively into modern family life. I think that we should realize that this is a difficult task. It isn't just that modern parents don't care. There are specific factors which make it tremendously difficult to introduce genuine religious devotion into the everyday living of the family. I am going to mention those. First, children go to public school which makes no recognition of religion. That means religion is left set off over here as an interest of a certain time and place. It does not enter except by chance or by family influence into all of those hours and days spent in the public school. I don't believe that the full answer can be found by adding weekday religious education. Have we demonstrated effective use of the time we now have on Sunday? If not, is there any use in taking on any more time than we are now using? We have been inclined to leave the matter of religious nurture to the church. "When the child gets a little bit older he can come into the church services." We used to think, if we could only get people into the church building on a Sunday morning, that was all we needed to do. Now we know that the problem goes deeper and starts earlier. We know that, unless the individual when he comes into the church, is already conditioned religiously, the church service will mean little or nothing to him. This conditioning process must have begun before he comes into the church building. This can't happen unless the family provides religious nurture for the children. In turn, this cannot happen in the majority of cases until the church goes into the home to guide the parents in their provision of religious nurture. The church now has come to the point at last where it must realize that it alone *cannot* take care of the problem of religious nurture. Unless it takes this function back into the family, the future of the church as we now know it must disappear.

A second reason for the difficulty of introducing religious commitment into the family lies in the great variety of religious viewpoints the child encounters, the child's view of life is being shaped by other children who have either very different backgrounds in religion or, more frequently, no background at all. The modern child soon finds out that other children have quite different standards and beliefs from those of his own family, yet they seem to get along as well or better. The child is made confused, is not convinced. This could be helped by a more adequate staff of teachers

and leaders in the church, teachers for parents as well as for children.

Now the reason the teaching staff of most of our churches is inadequate as compared with that of the public schools is lack of training. Religious education is more difficult than secular education, and hence should have a better staff. Children unwittingly compare these two staffs. Right away the church answers that there are no funds for adequate training of its staff. I feel, however, that the chief problems are not those of finance. One of the two chief problems to be mentioned here is the idolatry of some of the churches which serve their denominations instead of God. Once a church is converted to worship God instead of its denominational *lares and penates*, there is a way around the problem of paying for a better church school. It requires Christian cooperation between churches. If this church here—we shall call it the Baptist church—happens to have an unusually strong teacher in the pre-school department, it will turn over its whole church school structure to pre-school religious education. It will pay the salary of a good, full time pre-school teacher to develop religious education at the pre-school level as opportunity allows during the whole week. This will include the training of voluntary teachers of pre-school children from all cooperating churches. Of course at first, while churches get used to Christian cooperation, it may be necessary to make this much of a concession, to keep Methodist and Baptist and Congregationalist or other denominational pre-school classes separate under their own denominational teachers but in this one especially adapted building. Then some other church could similarly specialize in the education of the primary child, another of the junior child, and so on. How effective each church could thus become! Each would have the furniture all adjusted to the age-level it was dealing with, with one paid person who knew how to treat the problems of this age-level. These appropriately planned rooms would be open as much during the week as necessary so the children could have access to the church under wise leadership during the whole period. There is only one thing that stands in the way in those communities having several churches. The church and its members must love God more than their denomination. When this happens we shall be able to improve religious education in the United States until within two

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years time we wouldn't know our present church schools as the same floundering institutions.

The other problem standing in the way of more effective religious education is the sort of training provided for religious educators. This is usually poor in kind and method, due largely to the control of such training by the vested interests.

A third difficulty in the way of introducing religious commitment into family life is due to the fact that the forms of religious thought and devotion now still in use have not been developed in such a way that they are applicable to the daily life of the modern family. Current religious thought and religious forms of devotion seem strange when so introduced. Those of you who have tried it, know it. Most children and young people won't accept them because they cannot. They do not make sense to them. This is not youthful stubbornness. We adults are trying to superimpose patterns into these present ways of life that have been built up in the past and which were meant for certain previous ways of life. The program in most of our churches is handed down from officialdom. Our church leaders go to state conventions and gather up a lot of mimeographed material, saying, "We'll take this home and try it on our people. We'll see how it works." Little success is going to come out of such grab-bag procedure. Instead of that we must get at the conditions, the actual needs of our families. Then we must build a program that will promote religious nurture in every family. Only so can we forward religious living in the families of our own communities. We need to make use of all the resources we can find but our program must be discovered and developed right in our own situation. It must be indigenous to the people and the church workers in our own community.

Until we can relate community-building and church-building, until we can integrate these two, we are not going to have very much improvement in the community life of our towns. If there isn't any strong religious influence in the community, the problems of the family which is trying to be religious are increased tenfold. The church must work both with the family and with those group pressures in the community which affect family life in order to increase and fortify the work of the family as a basic nurture group. It must do so because the family is the prime agency of religious nurture.

4. *The Family Community Project at Addison, Michigan*

By REGINA WESTCOTT WIEMAN,
ED.D.,

The Four Objectives

In Addison we are trying to strengthen and facilitate the functioning of all the nurture-groups of the community. We have four objectives. The first one is to help the community to discover its needs, its conditions, and its problems on the one hand, and its resources and its leadership, actual and potential, on the other, and then so integrate these that the community secures the greatest yield of good or value possible in its time and place.

In pursuing this continuous objective, we realize that we must turn to the organic and social sciences for all the help they can give us. From these we can secure facts, methods and instruments for our work. But just as much we must turn to philosophy for a sound theory of value by which to determine what makes a better and what a worse community. Religion cannot answer this question for us, for while religion tells us that we must ever seek the best, we must turn to philosophy for a sound theory of value by which to secure working criteria for what is the good, better and best at any specific time and place. Finally, we must turn to religion for motivation and direction and for that kind of self-commitment without which our work would be a failure and without which growth of good would not take place. All these disciplines—the sciences, philosophy and religion—are required as we work toward our first objective.

Our second objective is to spread the work as far as we can among those interested communities. We didn't expect any outsider to be interested for a long time after the start. If anyone had told me that any notice would have come to us in our first six months, I would have said it was not possible, we are too young to count for much yet. When I have tried to explain the attention we have received from eminent people and serious

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mind institutions located in many parts of the country, my mind comes to this thought: our country is ready and eager and hungry for some way of life that is going to be more sound and more convincing. Our visitors have come to see what it is that we have undertaken to do. Our visitors have come and sat down with us. They have talked and worked with us, to our joy and gain. The reason for our many visitors is the hunger we all have today to find a more sound and richer and genuine way of life. Whatever we develop in the way of findings and techniques will be available to any community that has use for them.

Our third objective is to train young people to understand this work of community-building and to be able to foster the nurture-groups of the community. We have had twenty-two college students with us these first six months, all working as resident interns. When they have completed their training, they are going to be ministers, physicians, nurses, teachers, social workers, public health workers, and other sorts of leaders. They are entering various vocations, but they come to Addison to learn how to transmit something far more vital than mere information. That the experience of meaningful participation and work in the community has its effect upon our interns has become clear. Each one has come to me individually before he left and said this in essence: "This is the most profound experience I have ever had in my whole life. Things have happened to me so that I cannot be exactly the person I was before." Many of them mentioned how trivial some of their previous diversions and interests seemed after their internship. We guide the work and development of our interns not only through supervision and class work but also, and most importantly, through an evaluative workshop seminar. This work promotes the process of personal transforming by which both interns and leaders become more deeply committed religiously.

Now our fourth objective is directed to dealing with the exigencies, dislocations and maladjustments that come in connection with the war, both through the defense industries and the actual war activities. We seek to deal with those aspects that touch our community in such a way as to make them constructive and positive in so far as this is possible, both now and when the war is over.

Special Problems

We have our own special problems in Addison which you may not have in your community. I name one to illustrate. Most of the farmers own their own farms. But now their sons are gone and so are many of their neighbors. They are having difficulty in securing sufficient help and so the temptation comes to lease their farms. This would bring us tenant-farmers, which would change the cultural level of our little community.

Here is another special problem more likely to be general. I received word last night that at least four of our mothers who have been in their own homes up until last June have now gone into defense industries. One is the mother of a high school girl entering her senior year. Others have young children. Here is a new kind of broken home to be considered.

The Genesis of Our Program

I have cited our four objectives. Our prospectus is not our program. It rather indicates the scope of our objectives. We did not build a program nor take a program with us into the community. This is upsetting at first to those used to a pre-planned program. When the interns first came from the college they said, "What are we to do?" They wanted a precise program. I said, "There is no pre-built program." We have to discover our program in the needs and resources of this community. They said, "What do we do now?" Our program is continuously discovered and modified on the basis of a continuing comparison of the needs and the resources of the community.

For instance, one of the great needs we found was for more and better recreational life among high school young people. There is not a "hangout" in the whole community for them outside of a beer-hall so uninviting that the young people seldom are in it and a gasoline service station that was made over into a poor eating place. The drug store is crowded full of showcases and adults. There isn't any place for the young people. Furthermore, there is not yet apparent any leadership for them. Therefore we discover our program to be that of hunting resources and training leadership before rushing in with a full-fledged calendar of activities.

With this method of discovering instead of building a program, changes come every day; we do not exactly know what is going

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to come up that must be done, or what we shall be called upon to do. Sometimes when we come to the end of the day we haven't done one thing that we expected to and yet we have tried to take first things first as we could sense them in our community.

The Real Heart of the Work

Now the process by which we believe that growth of good goes on in the community is the heart and essence of the whole undertaking. The way we discover our program we feel is very important; the process of growth is far more important. Through it, we believe, the people in the community will grow to understand and appreciate the interests, each of the other, that they can work together in common endeavor for whatever they want and can take delight in each other.

An occasion for exercising a deepened spirit of human community has already arisen. We have met recently with a serious handicap. The Methodist Church granted us the use for our project work of the old brick church which had stood idle for five years. Then this spring when we had worked out plans for wider use of this building, it was condemned. Now we are hoping that the community will pull together to restore this building for community use. We have reason to think they will.

We can sum up what we are trying to do by saying that we are trying to discover and provide the conditions whereby this process which creates personality and creates culture in our community will become so strong that nothing can kill it. We believe that this process is the work of God, and we believe that it shows in the community most significantly in the compounding of the interests and the understanding and the points of view of all the members of the community.

We had a thrilling example of what this process can do for people. There was one little woman who seldom took part in a public meeting. Her husband was likable, a man of sound thinking, and able. So at meetings she sat back and admired her husband. If you knew him, you wouldn't blame her. However, when he wasn't there and she could have participated ably on the basis of her own ability, she didn't. But this last spring she participated appreciatively in our community training course. Then one day she was called to go to a church board meeting in place of her husband who was out of town. When some of the other members

saw her coming in they reported what they thought, "Uh huh, she won't say anything. Might as well not have anybody here."

During the first part of the meeting, she was quiet, as usual, but very attentive. The members of the board got to wrangling. Everyone was trying to be politic and not show his hand, yet manage to get his own way. Of course, this was a very unusual church board! When things had become pretty hard and tangled, this young woman stood up and said, "Look! Do you know what we are all doing? We are each trying to get the best of the other. Now in our community training meetings we have been learning how to build our community. We have heard that competing and being politic are no good ways. Can't we really start out and conduct this meeting the way we ought to have it? Let's apply our lessons and 'speak freely, fully and honestly' whatever we have to say. And then let us 'try to understand and appreciate' what each other says." She kept reminding them of these and other principles we had learned together.

The meeting was supposed to last an hour. It lasted three. That meant that the farmers had to postpone their chores. They would not have stayed unless they had thought it was pretty important. At the end of the meeting those people had built the finest plan that they had ever had, just because of the leadership of that woman who had begun to feel this process and to see the power of carrying on things in this way that makes a community grow.

Because this woman and her husband came to understand somewhat how a community grows, their influence spread through relatives to another neighborhood. Whereupon another church that has been dead for five years came to life. Its first day's congregation was one hundred and three. It climbed up to one hundred and fifty. The members are now decorating their church and are seeking to institute a kind of life they did not have before. Since then, a third church, dead since anybody remembers, has come to us and said, "Will you please extend the help of the project to us so that we can get going again? Our children need the church."

This account gives a glimpse of some of the things that are beginning to go on.

The Superintendent of Schools has been so impressed with this way of community-building, this way of family-building that he has come to us and asked us to cooperate with him in putting it into the whole school. Of course, the task of reorganizing the

school is the job of superintendent and teachers, but we are going to cooperate. Our job is to make available to them whatever resources we have that will help to provide the conditions necessary to bring this process into the playground, into the social life of the young people, and into the classroom.

Perhaps you now have some idea of how we are going about our project. We work humbly. No one is wise enough to be an authority in community-building. But we work devotedly because we believe. We believe that all things work together for good to those who love God. We think of love as a verbal form, and not just a noun. It is a way of living together, not a feeling. We are trying to interpret the Christian commandments of love and the democratic concept of fraternity into such practical every day terms that all of us in the community can get hold of them as tools. This will promote, we believe, a richer and more significant family and community life. It couldn't be done without religion. The success of our project depends upon wise use of all abilities and resources, of course. But most of all it depends upon committing ourselves to the growth of good in the community. This means committing ourselves and all we do to God.

5. *Types of Approach to Family Problems*

By ROY A. BURKHART, PH.D.,

Ways of Getting Close to People

No minister should let someone else merely tell him what the problems of the home are today. He should and will discover them for himself as he works with his people. A minister who is always talking *at* his people and not taking the chance to think *with* them in the give and take of free fellowship with them, is robbing himself.

I follow a practice of eating lunch regularly with the men in my church and I can say frankly that they have provided me with

many a fine sermon idea at the same time! Likewise, I attend so many meetings a year of our Women's Guild, where I can talk to the women personally, listen to them, learn what they are doing and thinking and share in a fellowship with them that is quite impossible in merely preaching at them from the pulpit.

Perhaps the place where this sharing of the minister in real fellowship with his people works most thrillingly, however, is in the plan known as group visiting or advising. This arrangement is one by which Mrs. Burkhart and I gather together regularly in a home with eight other couples at a time for an evening of real fellowship and discussion. These evenings form a magnificent experience for the minister, and offer him an invaluable opportunity to know intimately and at first hand what the families in his church are thinking and what problems they face.

Group Interviews

I believe oftentimes, that a group interviewing process of the sort I have described, is preferable to the individual interview. To me, in many cases, the personal interview is a last resort, for the more people I can get to help in solving certain types of problems through group fellowship, the better. In such a process persons help each other and their sense of need takes on a universal tone as they discover that other people have the same problems. I believe that this is a valuable experience.

Using a Questionnaire

Another procedure which I have found extremely significant is the use of a questionnaire. Each year I send a questionnaire to all the members of my church, in which I ask them to comment on church policy, my sermons, significant work they think the church should be doing, problems they face which they would like to get the church's or my help on, etc. I get an amazing response, and I learn a great deal indeed!

One professor said, "I certainly love the music in our church; the only handicap is your sermon!" I put him on my sermon committee at once. If his criticism was sincerely meant, I wanted to profit by it. My sermon is mimeographed each week a few days before I preach it and then read by a committee of six persons who comment on it and make criticisms. I have found this process extremely valuable. By it I am kept from making emphases I did

not intend and at the same time enabled to judge somewhat of the response likely to be forthcoming, and of the areas in which emphasis is needed. It is a good thing for the members of a congregation to be able to get their criticism of church and minister out of their souls. And the minister himself can profit by it.

The Church and the Sex Problem

Now let us look briefly, from the church's standpoint, at the new problems the family faces today.

One of these is said to be sex. The sex problem, however, is not new. I doubt personally if the sex problem of young people today is as much different from what it was when I was a boy as we are inclined to believe. I think we sometimes do our young people an injustice by giving them the feeling that they are sinful in a sense that their parents' generation wasn't. They may be more open, but, if my own boyhood was typical, not fundamentally different. Within my experience, there is less sex play with children now, than during my own youth. It was very common among most of the children with whom I came in contact then. In those days, for instance, we weren't permitted to dance but kissing games were all too common. I think it would have been better had we danced.

A fundamental and increasing problem today is undoubtedly the crowded housing conditions we face. It was a problem of slums for many years, but with our ever-increasing apartment building it takes on new and significant aspects.

A Too Romantic Picture of Marriage

A significant modern problem also, is the too romantic, falsely "glamourized" picture of marriage that the movies are putting before young people. A great deal of our fiction also tends to build up a false picture of marriage in which all emphasis is on its delight-producing qualities and none whatsoever on its down-to-earth realities, duties and disciplines. Marriage is made to seem an easily won pleasure with no other requirement save that of romantic attachment. We must prepare our young people for a certain inevitable disillusionment—not to make their ideal less high but to make it more real. Marriage must be shown them as carrying with it certain important and necessary disciplines which detract in no way from its allure but add greatly to its stability.

The Status and Needs of Women

The status of woman in the modern home is an increasing problem area. Very few women have satisfying careers apart from the home and too many of them are not finding in their homes the satisfactions they crave. Even of those who work their type of job does not always afford them the fullest compensations.

The church has a glorious opportunity here. In our church we have scores of women doing significant jobs, in all kinds of avenues. It is saving them from a neuroticism common to too many modern married women with no outlet for energies not absorbed completely by their home-making. The church can render a great service by affording more of its women a meaningful function in the many ramifications of its ministry.

Very significant also, is the husband's attitude towards his wife. Many busy husbands fail to realize that their wives need and crave fundamental fellowship with them in areas apart from the physical relationship. They need to talk and play and work together. The average man does not recognize, that being away from home in outside work as he is, he gets compensations that his wife at home does not get. Too often he arrives home weary, comes close to her physically, but not psychically. "Dragon Seed," the great book by Pearl Buck, affords a beautiful illustration of this idea. In it, a young Chinese wife is running away from her husband. To his protestations she finally cries, "Why don't you ever *talk* to me?" He is shocked into a realization of a fundamental need on his wife's part, and when he fulfills it, their marriage is saved.

An important modern problem is the emphasis in individuals of a social role, and what this means to young people. This emphasis on winning a social role and putting everything else last is crucial. We put such a premium on securing a place in the group that a lot of young people have been made impotent as individuals by the effort.

Using Emotional Energy for the Greater Goals

The hazards of negativism in our thinking is an increasing problem. We must more and more help our young people and men and women to use their emotional energy in working for the goals they want to achieve instead of draining it away in

fighting the things they don't want or their fears. The alarming loss of moral obligation in persons is a serious problem of today. I had a young man come to me not long ago, whom I had married a couple of years before. He said, "I am leaving Lois." I asked him why. "I just don't want to live with her anymore; it is a sin to live with her when I don't want to." I said to him, "Suppose everybody would begin to break his promise to you; what would you do? Your very livelihood depends upon other people keeping their promises. Since that is the case, are you not obligated to keep your promises also?" If love is held together by fits and starts, then the impermanence is a very dangerous element. There must be, undergirding every great love, a sense of duty also. I say to young people again and again, "There is a higher law than love, and it is the law of duty."

A modern problem too, is the teaching of a wholesome independence to the child. In many modern homes, children are constantly beneficiaries of service but they are not asked to give. With all of our emphasis on child care, a lot of parents do things for their child rather than helping him learn to do them for himself. No mother, for instance, should dress a child after a child can dress himself. The child derives a certain satisfaction out of occupational activities. Too often, parents, because they are in a hurry, or love the child, do them for him instead. The child develops an unwholesome dependence and we have the example of a grown man unable to find so much as a collar button without enlisting his wife and children in the search.

We need to enrich the concepts that underlie marriage and to reorient them from a Christian point of view. We need to help husbands and wives face their problems together with mutual benefit, and we must help them to fully symbolize their relationship. Herein lies a great field of interpretation. A problem today and one which will increase with the length of the war is that of the girls and women whose husbands are away. This is a problem that the church must meet. In closing, I would say this: the biggest problem we ministers face today is how to achieve the kind of relationships with our people that will make them feel free to come to us with their problems and their living.

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CHAPTER II

THE FAMILY AND EMOTIONAL SECURITY TODAY

1. *Religious Factors in Emotional Security*

By J. HARRY COTTON, PH.D.,
President, Presbyterian Theological Seminary, Chicago

WE ARE first of all, each of us, to make a brief opening statement, and there may be some questions and differences of opinion which we hope will be sharp without being violent, between the speakers. We hope those differences of opinion and these questions will stimulate the audience to participate to the full. I suggest that those who do participate from the floor after the meeting is thrown open will limit their remarks and time. We do not want merely questions from the floor but participation. Any questions may be directed to any member of the round table. We are to talk about the Family and Emotional Security, and while we are talking about the present time, the fact remains, none the less that the factors of emotional security are largely those factors that are permanent, and transcend all times.

To be sure there are certain factors of instability and insecurity

that are very active at the present time. I want very briefly to speak about the religious factors that make for security in the home, and I take those factors to be largely reducible to two elements. The first we may call the element of companionship or friendship or trust, and the second, the element of the august.

Companionship and Trust

It is very obvious and commonplace that the home of a little child is his world, and that the attitude taken by the little child in that sphere will be largely the attitude that we all take to the larger world at a larger stage in life. It is therefore very important for the family to recognize its importance in the emotional life of the child.

The child must feel at home in his world. He must feel a sense of confidence and trust in the people who are about him. That doesn't necessarily mean that the child's relations must always be pleasant and comfortable; nor always that the child has things in a very happy relationship, but that the child feels that the parents about him can be depended upon and that they are members of his world and that the child can speak to them and be understood by them and that in turn he can understand what father and mother and brothers and sisters are doing. That is, of course, an application of the law of Jesus, "Thou shalt love thy neighbor as thyself." Love translated into actual terms, in a world in which there is mutuality, a world in which there is trust and confidence.

Now where parents are themselves emotionally unstable, where the rules of the game are changed every few minutes, or every day or so, where conduct is unpredictable, the child's sense of security is violated. It doesn't always matter that the conduct shall be above reproach, but so long as the conduct is predictable, so long as the child knows in given situations given results and consequences will follow, then the child tends to develop a strong sense of security. This first factor which we may call mutuality, or trust, or confidence, is of course vital in the sense of security which the child will give, it's religious through and through.

The Element of the August

The second religious element which is essential for a sense of security is a sense of what I have termed "the august," that to which a child looks up in reverence, that which a child respects.

Without something bigger than ourselves which makes demands upon us, none of us can feel secure. The most insecure person in the world is the person that feels he is the Lord of Creation, and that he rules his particular roost; that his demands and his whims and his interests are sovereign in his world. It is therefore reserved, I firmly believe, to the man or woman who is humble before his God, to feel a sense of security.

The man or the woman who believes that God of right expects certain things from him, and has a right to demand certain things from him, certain things which are imposed upon him, certain tasks that are imposed upon him—this is, in itself, to my way of thinking, religiously very close to the sense of the secret of security.

The parents, themselves, of course can manifest that august element toward the child best of all not by being Gods in themselves; not by attempting to take the place of God; not by being dominant, but by reflecting in their own attitude, as well as in their words, their sense of being governed by the august element.

Need of Religious Atmosphere and Religious Nurture in the Home

Now of course it is important that religious teaching take its place in the home. My own prejudice, and I have evidence back of this prejudice, is that much stronger than the oral teaching of a home, is this intangible thing which we call "atmosphere," and which is made up very largely of the unmentioned assumptions upon which parents habitually act, the things we take for granted, about which we seldom raise questions. These are especially strong factors in the shaping of the attitude of the child if a child feels that the right is always to be respected. He senses that parents themselves take that for granted. If the child feels that the trust is not his particular private domain but something that makes its demands upon him because he has felt it making its demands upon parents, if he believes God is the Sovereign of the world because he has seen God as sovereign of his parents he is learning the fundamental reason of security.

In other words, and to sum up, it seems to me religion operating through the parents has two great contributions to make to the emotional security of the life of the child. First of all it fosters that sense of mutuality, that sense of community, which is essential

to any kind of security; and, secondly, it does provide the element of the august, of that which is to be revered, of that which makes demands upon us, and sets us upon a course to follow, a course not of our own devising but a course which demands the utmost from us.

2. *The Need of Economic Security for Family Life*

By CLARA PAUL PAIGE,
*Director, Public Assistance Division, Cook
 County Bureau of Public Welfare, Chicago*

When most of us think of a family it is of a father, a mother and one or more children. This, I suppose, is the norm. When one parent is gone there are, as a rule, in this broken home, economic as well as emotional strains. This is the situation in nine or ten of the 12,000 homes that we help in the Aid to Dependent Children program. In these homes the mother has lost her husband's advice and counsel, his earnings, and his help in the care of the children. The child, lacking the love and guidance of one parent has a double need of being assured that his mother loves and wants him.

Economic Security the Underpinning of Emotional Security

The *underpinning* of emotional security for these families and their individual members is economic security. Vice President Wallace, in his remarkable speech, "The Century of the Common Man" said "Men and women cannot be really free until they have plenty to eat, and time and ability to *read and think and talk* things over." I am sure Mr. Wallace meant by "plenty to eat," economic security in its fullest meaning; the roof over the family's head—the assurance of adequate food—of clothing and warmth. The assurance of these needs being met, lies in the new Aid to Dependent Children law of Illinois for those families it cares for.

Illinois Program of Aid to Children

These are the families in which the head is absent or incapacitated and which as a consequence are in need of outside help. This help is given from state and federal tax funds, matched dollar for dollar, and the program is administered by social workers in Chicago, in the Cook County Bureau of Public Welfare. Every child that we help is a member of a family group. The usual family head is the widowed mother, or sometimes the deserted mother. It may be an aunt or uncle, or an older sister or brother, or the grandparents who give the care, but there is always the family group. ↵

But what about Vice President Wallace's other conditions—do we help towards achieving these? He says, "Besides having plenty to eat, men, to be really free, must have time and ability to *read* and *think* and *talk* things over." Our Illinois law is generous in the educational provisions for these children. Aid is given each child until he is sixteen, and, if he continues in school, aid is continued until he is eighteen years old. I think we can assume he has learned to read in this time—and to think and even to talk things over.

There are other needs that we feel we are meeting, the health needs of these children—(over 25,000 in Cook County alone). We secure for any ill child, medical care—and provide for many general health needs. We are working towards periodic health examinations, and more adequate dental care. Of course we find children with special problems of personality or behavior, and for these we marshal the best advice and counsel that the community offers.

Our mothers and children go to camps. This summer alone we have sent about 2,000. They participate in settlement and playground activities. A boy in one of our families has just been sent to Cleveland by The Times as a marble champion. Closest affiliation with all church activities is a fundamental part of our program—in fact, our law states as our duty, "the fostering and protection of the child's particular religious faith."

If children bear the promise of a better world, we in the Aid to Dependent Children program feel we are making a contribution to the future—in what we may be able to do for the bodies and minds, as well as for the emotional and spiritual life of these children under our care.

3. *Family Morale*

By ERNEST R. MOWRER, PH.D.,
*Professor of Sociology, Northwestern
University*

First, I want to say something by way of definition of what we mean by emotional security. Emotional security is equivalent to personality organization, to adjustment of personality, and in turn requires definition of what personality is all about.

Every individual achieves personality as a consequence of playing a role in group activities; but he belongs to many groups, and therefore he plays many roles. Among the many roles which he plays, the most important is that laid down in the family experience. He is emotionally secure just to the extent to which he feels that his status in the family and in the other groups to which he belongs is assured. That is, he is emotionally secure to the extent to which his aspirations and the role accorded him by his fellows, are in harmony.

Conversely, the individual is insecure when his status is threatened. But all groups are not on the same level, some being more important than others. If he loses his status in these less important groups, that perhaps makes little difference. If, on the other hand, he loses it in the more important groups, he feels that he has lost that which is most important to him, namely, his security.

There are a number of aspects of emotional security which need to be taken into consideration. First, there is the emotional security of the child. Since this has been developed fully by others upon this program, with this brief mention I shall pass on to the second aspect.

Secondly, there is the emotional security of the husband and wife. This second aspect of emotional security is inextricably linked with the first, since in the final analysis, the child will be secure just to the extent to which his parents are secure. To the extent to which parents meet with frustrations, to the extent to which they are personally disorganized, the child likewise will, in spite of all attempts upon the part of the parents to conceal their emotional conflict from him, take over the emotional insecurity of the parents.

Family Patterns

In considering family patterns we may for present purposes divide them into a number of groups. There are, first, the stable, well-integrated families. These may consist of husband, wife, and sometimes, not always, children; a mother and child; or father and child. The characteristic feature of these families is that the members have worked out a fairly high degree of mutually dependent relationship which they all understand and appreciate and with which they are all identified. This does not imply that all families which have been established a long time achieve a high degree of family integration because they do not. Nevertheless there is a greater chance of relatively higher integration than will be found among the members of families which have only recently been established. Given a stable social environment, these established families are able to withstand the stresses of the times.

In contrast to these long established families with their well-established social contacts of one kind and another are the transient families in defense areas. These families, though they may have been previously well-integrated, have now been uprooted. They are no longer a part of the communities from which they have come. They find themselves in a new community among new individuals, among strangers. Sometimes both the parents are employed, in which case the children are on the street, left to run their own lives. But even though both parents are not employed, nevertheless there still is that transient status about their adjustment to the locality; their feeling of being uprooted; their lack of roots in the community life around them, which plays an important role in generating a feeling of emotional insecurity.

Finally, there are those many war marriages, which in their very nature are highly unintegrated. I would not say disintegrated, necessarily. At best, they live together a short while; then the husband is gone. Perhaps he will never return; at least not until after the war. I do not know what can be done about those marriages myself, so far as increasing their morale, which is a part of emotional security.

Morale in Relation to the Family

Let us consider for a moment how morale is related to the family and to the functions which the family performs. All of you, I

suspect, are familiar with the usual classifications of functions which sociologists generally talk about with reference to the family. In analyzing the role of morale in the development of emotional security, I shall mention only one of these many functions. This has to do with the family as a locale for the satisfaction of the desire for affection and comradeship and emotional release from the restraints of the work-a-day world.

In modern life with its touch-and-go contacts, individuals lead a formal existence. They do things as a ritual. One seldom finds in the large cities the close warm friendships of the small town. Not that the village provides only for friendship and good will for we find hatreds there too, bitter hatreds. As a matter of fact, if the city differs from the village, it is in the fact that hatreds and close loyalties and friends are neither found, but social relationships achieve some intermediate position. The result is that in the city the family serves more and more as a retreat for the individual. In the family he can be natural; he can find vent for his emotions; he can give release to his feelings; and be understood when he does, with some show of appreciation, and sympathy. He cannot do that very much anywhere else.

If the family is such as to make it possible for these releases, obviously it is going to serve a very important function in abridging the disappointments of life outside the family. Thereby the family will provide some kind of compensation for the frustrations of the work-a-day world and therefore act as an agency for making the individual feel more secure.

Some Effects of War Upon Family Life

War does certain things to the conditions of life, many of which are readily apparent. It does not change the whole complexion of life, but it does accentuate many of those things about life which progress at a slower tempo under normal conditions. War is, however, for all the attempts to make it unique, not essentially different in certain respects from all crises. War is more dramatic in its operation than the depression, for example, but nevertheless has in part many of the same effects as other social crises. What are some of the sources of emotional insecurity under war conditions such as exist at the present time?

First, there is the shifting of population; development of boom towns, defense areas, constant moving of people back and forth

and away from where they have been. Then there is the break in the family unit. Husbands,—some of them,—are in the army, or engaged in other kinds of war work which takes them away from their families. Wives, too, and mothers, go to work. They will go to work increasingly as the war continues, and that tends to break down the family unit. Then, there is the low morale even in those families which still, so far as their membership is concerned, remain intact.

Furthermore, there is the psychological insecurity which war engenders. A feeling that one can not be sure what is going to happen tomorrow; a concern about the action of the soldiers on the front; a concern about whether or not the war is being prosecuted as best it should. This ubiquitous concern about the conduct of the war is stimulated both by those persons who are in position to lead and by false prophets who sit on their stools and proceed to tell the military leaders what they ought to do, although they know no more about it than you and I.

All of the uprooting of individuals from routine and the bombardment on the psychological front tends to break down the morale of the person and of the family. But it is very easy to assume that the effect of war is entirely one of producing insecurity. The facts are, on the other hand, that war may also do the very opposite. Thus a certain amount of emotional security develops out of war.

For one thing, war, and war activities, lead to a loss of repressions and inhibitions. Individuals achieve heroism, and do, in the name of patriotism, things which they themselves would never have conceived as possible for them to do. They rise to heights of effort which if any one had predicted, they themselves would have felt impossible. All these things do happen and give release to repressed desires, repressed ambitions and aspirations, in a way which is not possible under peace conditions.

Secondly, war leads over and over again to the subordination of the individual to the group. In peace times, particularly in democratic countries, the tendency is toward a high degree of individualism. Yes, one might even say toward anarchism. We do not like to use the latter term, but actually that is what it means in many instances, when we resort on occasions to behavior which takes little account of the rights of others. Nevertheless, we call it individualism. But individualism runs riot. A crisis comes

and we have to control ourselves; we find it necessary for our own preservation to consider a little more the desires and ambitions and wishes and safety and security of others about us.

Ambivalent Effects of Crises

The upshot of this is that all crises have ambivalent effects. One of the reactions to a crisis is that of orientation. As I look around me and see, for example, the philosophy of life of many of the younger generation, I find it to be somewhat as follows: A great many of the younger generation grew up during the depression. Before this war they had developed a philosophy of life which was money mad. They felt that there was only one thing worth while in life, and that was to get money, make it as quickly as possible, in order to buy all the things which they wanted to enjoy. They were impatient about it. They did not want to take the time to go through a long regimentation of training; they wanted to do it right away. To a large extent they thought the only thing in life worth while could be measured in terms of money. The war has, at least so far as many of them are concerned, given them a new philosophy of life. It has turned them away from this purely individual philosophy, a materialistic one, if you wish, to a view which recognizes that there is something else in life besides those material things. And that is all to the good.

Particularly is this true of men who have gone into the army. Now what will happen to the non-participants? I am sure I do not know. Whether they will come out at the end of this war with some other biased philosophy of life is very difficult to say. It will depend in final analysis upon the degree of security which the family gives these individuals, because just to the extent that they feel emotionally insecure in the family, I warrant they will develop quite as biased a philosophy of life as that produced by the depression.

On the other hand, there is the other factor; namely, that war introduces disorientation. All one has to do, for example, is to look at what happens in the army. During the last World War, as I remember it, some 100,000 casualties were of shell shock—shell shock being a nice name for something that was not shell shock at all; in most cases it was insanity or mental breakdown. These individuals had collapsed under the responsibilities and fears of army life.

What happens of a comparable character to civilians is not so clear. But the development of the "last fling" philosophy, and feeling you have got to get the most out of life now, be it sugar rationing or conservation of tires, because you do not know what is going to happen tomorrow, is quite well-defined.

Fundamentally, then, the morale of the civilians is very closely allied to the morale of the family and to the degree to which the family provides for emotional security. But such statements lack clarity of meaning in view of the current confusion in the popular meaning of "morale."

Distinction between Esprit de Corps and Morale

It is essential, for example, to differentiate between esprit de corps and morale. They are quite different. Esprit de corps is the emotional identification of the individual with the group, the animating spirit of a collective body. It is in its very essence effervescent, ephemeral. It comes and goes. It ebbs and flows. It is strong today, weak tomorrow. It never is very lasting. Morale, on the other hand, represents the subordination of the individual to the group and to its purposes. That person has morale, that army has high morale, that group of civilians has high morale, to the extent to which they are willing to sacrifice themselves and all their personal aspirations to the welfare of the larger whole. And just to the extent to which they are not willing to do so, their morale is limited. And so, in final analysis, it seems to me that civilian morale is a matter of family morale. Given strong individuals, well-integrated personalities, because they have grown up and belong to integrated families, and we have then a high degree of civilian morale.

In speaking of esprit de corps, I used the word emotional identification which gives us somewhat a different aspect. Esprit de corps is expressed most commonly these days when we have a parade to arouse enthusiasm for the war effort. The bands play martial music, flags are waved, one tires himself out standing and watching, and feels very close to everyone around him. His emotions are identified with his group. Or, for example, the college youngster is identified with his football team, his university, at the football game. But let the football team lose and see how long that esprit de corps lasts. Then there is talk of throwing out the coach; the football players are a bunch of bums,

and we will get some new ones. Thus they have lost their faith and esprit de corps has vanished. Now if they had had morale, they would have stuck to the team. They would have felt that the first purpose in life was to forget their own chagrin, forget the fact that the fraternity brother from another university kidded them at losing, and contribute what they could to improving the situation.

Something very similar happens in war. An army may have a very high esprit de corps; bands playing and so on, as they march to the front singing;—at least toward the front, not too close, even in trench warfare. But when, (I use the terms of the last war, because I know it better), the rain comes in the trenches and they sit there day by day waiting for the attack, with bullets continually whining over them, esprit de corps has long since vanished. But if they have morale, they still are not going to turn around and run in the other direction, because they have lost all sense of individual insecurity, of individual fear, and that is the essence of morale.

4. Creating Emotional Security Within The Social Situation

By LELAND FOSTER WOOD, PH.D.,
*Secretary of the Commission on Marriage and
the Home, Federal Council of Churches*

Studies of the impact of the recent economic depression upon family life brought out strikingly that those families which were already closely integrated, with a cooperative spirit, with understanding and with loyalty one to another, underwent the vicissitudes of the depression with less personal disaster than did families which were not well integrated. That is significant for the world of today. Something profoundly valuable is gained by the individual when he can trust those who belong to him and to whom he belongs,—when he can feel that his most precious values are secure no matter what may happen to the outward

areas of his life. I am not suggesting that economic security is of slight consequence, but definitely suggesting that our inner security and particularly the security of our emotional values, touches us more closely than does even economic security.

A Vast Increase of Insecurity

Our world of today shows more insecurity than we have seen for a long time. There are more people who are homeless today than ever before in history. There are more people who are deprived of their individual liberties. There are more people who find that their pattern of life is totally disrupted and that life has in considerable measure lost meaning for them. Any individual who feels that his life has lost meaning is a person who is inwardly distressed. His emotional security is certainly affected by that condition. Families throughout the world are undergoing great stress at the present time. We find, however, even in the world of today, that those families which have the strongest sense of identity one with another, of integration, of loyalty and of trust are meeting their difficulties better than if they did not have those attitudes.

Need of a Positive Program

Another thing which seems simple and yet has considerable value is that the individual should have something to do and should know what contribution he can make. Even for little children, it is important that they should have something to do. If for example you have blackout periods, some individuals are distressed by the blackout itself. Even a practice blackout seems to stir up in peoples' minds vague fears and perhaps definite fears of what would happen if a bombing should really take place. For that reason the National Recreation Association and other organizations interested in recreation are doing a constructive thing in planning games for blackout periods for families and in training people to lead in such games. If we should have raids on a considerable scale it will be important that there should be things which people can do rather than merely to cringe and cower and wonder whether they are going to be alive when the raid is over.

Miss Margaret Bondfield of England, speaking about children in England, said that in the schools they have a game for use

during air raids called "Run, Rabbit, Run." On a proper signal the children, who are the rabbits, run and take their places underneath the tables and benches which are so substantial that should the ceiling fall they would have strong tables above them to protect them. Lying on the floor they carry on this game back and forth with conversation and interchange among the children although they do not change their positions. On occasions these children have even been disappointed when the air raid was over and they got the all clear signal again. This indicates, at least, that they had something to do to divert their attention from their fears, and this was of real significance for their mental and emotional health. Having something to do on the part of all of us in this period ahead, and having each feel that he is making a contribution, will be valuable for health and morale.

Maintaining the Emotional Security of Children Whose Fathers Are Away

On the question what to do in the absence of fathers and of some mothers also, I would like to make this suggestion,—that we draw upon the resources which children can get from other parent persons. For example, if a father is away, and his young children have uncles, grandfathers, or other male relatives who are available, such male relatives should step in as far as reason permits and contribute to those children something of what their father might have contributed to their lives had he remained present. Furthermore, I am suggesting a kindlier and more understanding attitude of all adults toward children. This will be needed especially if we should undergo increased stress and strain in this country.

The church is a larger family. If children in the church can feel that this is in a sense our larger family they will feel that other adults of the group are parent-persons too. If we can have more inter-family relations, I am convinced that such relationships will make for emotional security and a more satisfactory total pattern of family living. Dr. Cotton has well referred to that more basic security, which we all need in feeling that back of our particular lives, our families, our communities, our societies, our present existence, there is an august world-purpose against which we may lay the littleness of our lives and find security and strength.

Insecurity as it Affects Young People

Think for a moment of the way in which some aspects of this world situation are affecting many young people. I will use one or two illustrations. A teacher in a girls' school was telling me of some of the girls who were saying, "So far as ideals of love, marriage and family life are concerned, they might all be very well if we had any confidence that we would have a chance to marry and have a normal family life, but we don't know whether we shall or not; therefore, let us go out and find out what experiences there are and let us explore those areas of experience without the reservations to which we have been accustomed." Thus the thought of world insecurity became a disintegrating factor in the lives of those girls.

Let me give one other illustration. I was talking with a mother who told about the way in which her son had changed during the past year. Having come home from college he was more restless than ever before. So far as religion is concerned, he was inclined to question whether God exists. Such a change in the boy distresses his parents. We took into consideration,—this mother and I, the fact that this young man is looking toward service in the air corps and then it came out that he didn't expect to survive this war. As he knew that many young men will lose their lives, he had decided that the hopes which had been the undergirding of his life and had given him his sense of meaning and value, had been taken away from him. Consequently there was doubt also of the religious securities upon which he had depended hitherto.

I want to speak of one other group of young persons who are experiencing considerable emotional insecurity, namely the conscientious objectors. These are high-minded and intelligent young persons who have been accustomed to enjoy the esteem of their communities. Now all of a sudden, just because they take a conscientious stand, they are subject to attack, to criticism, and to a measure of contempt. That is difficult for them to endure.

The more we can knit the structure of our lives closely together, with better understanding between parents and children, better understanding between husbands and wives, a better spirit towards those groups and classes which differ from us, less of bitter and caustic criticism, more of that mutual support in all our society

which is expressed in the Christian precept of bearing one another's burdens, the more we shall have inner security, and the better chance we shall have of building ultimately that kind of life for which we are all hoping and praying, even at the time when our highest hopes seem partly under eclipse.

5. General Discussion of the Family and Emotional Security.

DR. COTTON: We want now with this general statement of background opinion, to come down specifically to those areas of the home where you feel that the greatest problems lie, and where the greatest threats to emotional security are to be found.

Will you make your questions directly to one of the speakers to any one of the three members of the panel. Where are the threats that create the most problems? Where do you feel the church may aid? May I ask a question to clear a definition before we go on? I would like to ask the difference between identification with a group and subordination to a group, one leading to esprit de corps and the other to morale.

The Basis of Morale

PROFESSOR MOWRER: In speaking of it, I used the word emotion which gives us somewhat of a different aspect. Esprit de corps is expressed most commonly these days when we have a parade to arouse spirit. The bands play martial music, flags are waved. One feels very close to everyone around him. His emotions are identified with this group, as for example, the college youngster is identified with his football team and his university at the football game. But let the football team lose and see how long that esprit de corps lasts. Now, if they had had morale, they would have stuck to the team. They would have felt that the first purpose in life was to forget their own chagrin, forget the fact that the fraternity brother kidded them from another university at losing, and contribute what they could to improving the situation. So it is in war time.

Dr. Kunkel made this statement, that in the last war in a family where there was one individual who was mature, or in a group one individual outstandingly calm and self-possessed very seldom were there breakdowns or did individuals go to pieces in the presence of these mature people. How can we stimulate American individuals to be mature under the present stress.

DR. COTTON: Before I turn that question over to someone else I think we want to remember that that kind of poise and maturity is not a thing that can be created on the spur of the moment. The roots go back for long years of training. I am going to ask Dr. Wood to comment on that question.

Strength Through Taking Responsibility

DR. WOOD: A part of the strength of any individual is to have others who trust him and to have developed through the years a feeling of responsibility,—a responsibility toward others, centering one's attention on how events and circumstances affect those others. A parent who loves children is concerned not so much with the effect of the war situation upon him, as with the way in which the developing situations affect those children. Because he loves them he wishes to have things as normal and as hopeful for them as possible. Such a parent will have an inner strength growing out of his purpose, of his responsibility for others, and he will find the resources of God available for him in that kind of a relationship. That would be a beginning of an answer to that question.

Sustaining Power of Faith in God

To go a little further, I believe we must have faith that in spite of the terrible disruptions of the moment the great purposes of God are moving across history, that those purposes are not defeated and that we can ally ourselves with those larger purposes. We can see how they come into operation in our lives and the lives of those around us, and so we can have a strength that would not otherwise be available for us.

DR. HOLMAN: I should like to ask Dr. Mowrer what can be done to protect the emotional security of children of minority groups. The increase of awareness of discriminations possibly seeps down to the child and affects him.

Emotional Security for Minority Groups

DR. MOWRER: The matter of emotional security needs to be considered not only from the standpoint of children but adults as well of the minority groups. I know of no panacea for that situation but I am firmly convinced that steps need be taken at the present time to insure that these minority groups, so far as the great masses are concerned, are looked upon as being a part of the larger whole,—that is, they are not set off apart. That is easy to say and harder to do. I don't know of anything that can seriously be a rallying power except the idea of Democracy itself.

I appreciate quite well that a lot of people in this country have no allegiance to democratic philosophy. They do lip service to it, and so your problem, therefore, is how to counteract the undemocratic philosophy which seeps from their publications and their lips. That is one part of the job. The other part is to make more apparent that democracy precludes a kind of treatment which has been given to these minority groups. It is essentially the antithesis of that kind of treatment. I am simply suggesting the goal, not telling you how to do it.

DR. WOOD: The churches can certainly start a propaganda both of teaching and of action, in favor of making minorities feel more at home, in favor of relieving tensions, of lessening the amount of misunderstanding and hatred, increasing the amount of active, constructive good will in the community. That is what churches exist for, looking around and finding individuals who are living in frustration and bringing to them not only the consolation of religion but the advantage of group friendship. That seems to me to be a profoundly valuable thing which the church can do which hasn't been very much developed; the utilizing of its resources of friendship for those who need friends, and people need friendship as definitely as we need bread. So I believe, by teaching in the direction of friendship, fellowship, bearing one another's burdens, and also doing whatever we can of good work there the churches can render a great service.

QUESTION: In each city we have this very elaborate organization for recreation, and it is laying out "Run, Rabbit, Run" for everybody, and a good deal of it is very superficial. In order that any one may know what kind of a rabbit he is to be, when the thing comes, I wonder if Dr. Wood would look at this from the standpoint of this Conference and the Church.

The Essential Contribution of the Churches

DR. WOOD: It seems to me that the main contribution of the churches will always be in the field which is more essential, to their genius, namely, to give meaning to life, to lift up before individuals the high values of religion, and to create spiritual security for people. Those will be their basic contribution, and though some of our efforts go astray and our purposes fail, life goes on and it has meaning for us.

Merely having the churches local stations for this and that kind of organization does not arouse my enthusiasm. The churches should express themselves also in various forms of service, for example, if there is need of people to take training for voluntary nursing the churches should be interested in that in war or peace. If there is need for collecting such things as bandages or clothing, the churches might well aid and abet that. We wouldn't use the church as a station for collecting scrap rubber or tin cans; but forms of service which involve the conferring of benefits upon people are things in which church people can whole-heartedly cooperate.

A Case Problem of Emotional Instability

DR. COTTON: I want in conclusion, to present one case history which has been presented to us, and ask each one of the speakers to speak on it. Here is the case history:

Richard will be seventeen at the end of this month and is now a freshman at Yale. On September 5 he was granted a junior license to drive, which stipulates "You may drive (1) to school, (2) errands for parents, (3) only between 7 A.M. and 7 P.M." He was graduated second in the high school class of eighty-five. As a child he was a behavior problem. * * * In his senior year several things happened; he fell in love; he had to see Phyllis every day and used the car for that purpose; he won the high school oratorical contest; he was chosen to take the leading part in the senior play; he organized and was the leading spirit in a fraternity; between him and his parents there occurred conflicts because he insisted on using the car; he had never heard profanity in his home yet when denied the car he would scream at the parents a constant stream. * * * After restraint * * * he would vent his anger on the household furniture and leave the house a wreck. His answer to the objection "it is against the law to drive at

night" would be "All the boys do it. Even the son of the principal does it." It is clear since he is growing up that the car has become the symbol of his desire. * * * It is an instrument by which he could enhance himself in the eyes of his beloved. He says "How I hate you" to his parents. * * * What would you do?

Now we realize, of course, that there are important factors missing in this case history,—elements in the parental relationship, and particularly some questions as to the size of the family; whether or not there are other boys and girls, and what the relationship may be back through the years. Here is the sort of thing which is the typical problem of these difficult days, and I think if we had some answer to this particular question it would bring to a focus the discussion of the evening.

Mrs. Paige, will you speak first?

MRS. PAIGE: Well, of course this is a very stormy adolescent going through in an aggravated form what almost all children go through with when they are detaching themselves from their families and becoming persons in their own right.

I agree with Dr. Cotton that there is a good deal more I would like to know. It is, I feel, perhaps a good thing for this boy to be at Yale for a while. He may find his feet with his own associations. I don't know,—I can sympathize with the parents. I don't know just what non-cooperative, non-resistance means in that case. There is a great deal of discussion to be had there. I assume they must have done that.

I have known in one school, which happened to be a private experimental school, where a whole group of parents, many of whom were letting their children do things that weren't in the line of the best interests of all children,—staying up very late at night, taking out cars, and things,—were called together and they decided upon a solid front before their offspring. It was decided that certain hours would be kept, and children should drive under certain restraints. I think attacking the problem in that way would be wise in that case. I think the family surely did the best they could, but I somewhat question their skill. I hope the parents aren't here.

DR. MOWRER: One knows very little about this case from the very brief statements which we have. Most of it deals with

overt behavior of the boy. It says the boy was a problem during his junior year at high school, and that suggests that this is not something that jumped up here out of the box suddenly; that there was probably considerable disorganization of personality here, and perhaps it isn't entirely a problem of adolescent revolt. It is quite clear the parents are trying to impose upon the boy a line of conduct which is indirectly contrary to the conduct condoned by parents of other boys of the same age, always a difficult thing to do. The case should be studied more thoroughly. Find out first what the problem is about, what its roots are, how it comes to be this way, why this boy responds as he does, what is the family relationship, and so on. Until that is done there can be no solution.

DR. WOOD: I want to express my doubt whether this boy's maladjustment in school has been correctly attributed to his high IQ. Some studies have shown that children with high IQ but without emotional complications in their background, adjust better in school than the average person. The individual with a high IQ and with maladjustments in his background is likely to have more violent outbursts than the person whose intelligence is sluggish.

I want to express another doubt, namely, whether these parents have had the habit from that boy's childhood up, of talking things over with him thoroughly in advance, of getting the reasons for and against things in normal family discussions, before a behavior problem or case of tension has actually arisen.

I want to express my admiration of the point that Mrs. Paige has brought out because I think getting the parents together and talking these things over would be very good. But I have one other suggestion, namely that these young people themselves might have more responsibilities as a group thrown into their laps. Possibly in a citizenship class, such problems could be considered, raising the question what kind of democracy we can have with people flouting the laws and acting mainly along the lines of impulse. In discussion groups of young people in churches, matters of that sort could be discussed, and with better interpretation on the part of the young people themselves of their problem, and with a group approach, not by sort of a "fight-it-through" attitude on either side.

DR. COTTON: Coming back to our opinion of mutuality in the home, these violent outbursts could have been forestalled with a proper kind of home in which this boy could have grown up. I simply want to report that my own two children who are reaching the difficult ages of eleven and nine, complained the other day with great bitterness that the parents of their gang were ganging up on the children. In other words, they were agreeing upon certain things with regard to hours and other things of that sort.

By way of summary, of course it is impossible for us living in our world, and it is impossible for us being the people we are, to have perfect security, the kind of security we are talking about is a relative security, just as it is impossible for us to be well adjusted. A secure world would be a world in which nothing was left to be done, a world in which nobody had any interest to anybody else because they had reached the state of perfect adjustment. Nevertheless, in the larger reach, and in basic ways, we need a sense of meaning and of purpose and of friendship and of loyalty and of reverence for God, as basic elements in security, and I want to close this meeting by laying very heavily on the hearts and minds of the ministers gathered here, and their friends as well, our great central place in the scheme of things in time of war, and the utter importance of our proclaiming the truth of religion as providing not only a framework in which men can find meaning and purpose, but also providing for us our sense of loyalty which is essential to security and to mental health and our hope for the years to come, because hope is an essential element, not only for security but for democracy and for the successful prosecution of the war.

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CHAPTER III

THE CHILD IN A WORLD AT WAR

Introduction

By REGINA WESTCOTT WIEMAN

DR. WIEMAN: ONE OF OUR army officials made a statement recently that he who furthers the welfare and the growth of the child, is assisting in our national emergency just as much as he who furthers the welfare and the effectiveness of a soldier. This is our plan. Each of the three of us will present his approach. Next a little time will be allowed for questions among ourselves, and then we shall turn to you for your questions and comments.

First Mrs. Duvall is to present her point of view. She has been working with many parents throughout the middle west, and has their questions that have come to the Association. She is also counselor in the area of the Christian Family for the United Council of Church Women, and she has two children of her own.

1. *Children as the Meaning of the Past and the Hope of the Future*

By EVELYN MILLIS DUVALL,
*Director of the Association for Family Living,
Chicago*

In every crisis there is a surging desire to save two things: yesterday's treasures and the seeds of the future. Today in the midst of a global war, we rediscover our children as embodying the very meaning of our past and the hope of our future. Interest in our children grows along several lines:

1. *Safety*: Physical protection, preparation for emergencies and disaster, first aid, safety education—all are important today.
2. *Physical Health*: Nutrition education, hot lunches, rest, dental care, immunization make real advances.
3. *Nurture of Personality*: is more difficult but even more urgently needed in today's wartime scene. The health and safety of the body is dependent on the well-being of the whole person, since the physical, mental, emotional, social aspects of the personality are irrevocably related.

Emotional Needs of Children

The rediscovery of children as whole, growing personalities has focused our attention on their emotional needs. We are discovering that such basic needs as *individual mastery and achievement, unearned affection, an ongoing sense of belonging*, and personal security are not as easy to provide as vitamins, although equally important for the wholesome growth of the person. Renewed awareness of children as developing persons has brought to light the fact that children of all ages are absorbed in their own developmental tasks which are terribly important to them and which must be fully recognized by adults who would promote and guide their growth. These developmental tasks are magnified by the impact of the war.

Although our children have been relatively protected from direct contact with war through bombing, evacuations, and immediate disaster, still they feel its impact in several significant ways. Our children are already trying to cope with such war threats as:

*Impact of War Conditions on Children*1. *The uncovering of old anxieties.*

Children labor long to control their impulses: to wait, to be clean, and to control their hostilities is a real struggle in even the most conducive situations. Now the whole world has gone delinquent on the child unprepared for its violence. The wholesale permissiveness of aggression makes it increasingly difficult for children to control their own hostilities. Old anxieties come to light again with confusing persistence.

2. *Deprivation* (especially from those things that have special significance for children.) Rationing of sugar is a rationing of love to the child for whom sweets and affection have become synonymous. A spurt into the country in 'the old bus' was once a real outlet for some adolescents, who are now deprived of this avenue of escape at the very time that their tensions mount high. Deprivations that are not understood and accepted may be equivalent to neglect to some children.3. *Influence of anxious and uneasy adults.*

'The jitters' are contagious. Being associated with worried and uneasy adults may be more frightening than actual exposure to disaster. Children need to feel that situations can be met; that come what may, 'we can take it' because we know what to do. Adults who fail to give this security by their assurance and manner may bring a real sense of insecurity to the children with whom they are associated.

4. *Disorganization of families.*

Many families are being separated today. Fathers leave for war and defense activities. Mothers go to work and volunteer for the many war jobs to be done on the home front. More work and less help means more fatigued and harassed adults among those who remain at home. Crowded quarters, trailer camps, improvised housing, 'going back to mother's' increase family problems.

Children's Reactions to Wartime Stresses

Children react in many different ways to these stresses of war-time. Some children work off their mounting tensions in what may be considered as normal outlets. Whether we like them or not, such behavior as the following may generally be considered as normal, 'well' behavior: playing war games, talking tough,

talking about the war, showing interest in the how and why of war maneuvers, bragging about himself, his family, his country, identification with war heroes, absorption with movie and radio tales of aggression, lust for adventurous and exciting experiences. Our concern over such behavior of children in wartime likewise is normal for us as adults who are eager to inculcate ideals of democratic peaceful living in our children. However, we must accept these behavior trends to a certain extent as expressive of the war itself, and learn to see beyond the overt to what its meaning is for the child himself.

There are certain types of behavior which can be seen as symptomatic of children's needs which we can all learn to identify.

Hostilities that remain undischarged may come out in masked forms which can be recognized in many guises. Behavior indicating undischarged aggression or hostility may take any one or a combination of the following forms: negativism; refusal to eat, to speak, to cooperate; reappearance of or persistence in wetting and soiling; persistent temper; nightmares (may be from fear of own hostilities); swearing; lying; impudence; destructiveness; cruelty; tendency to be chronically against his group and what they stand for; delinquent tendencies; chronic getters-into-trouble and persistent trouble makers. Such danger signals can be interpreted as possibly indicating the need of the child to discharge his hostilities as wholesomely and openly as possible. Adults who encourage children to recognize and accept their aggressive tendencies can offer very real help for children so burdened. Constructive outlets through play, drama, and many other active releasing projects are to be generally recommended. The adult's own insight and sympathetic understanding is of crucial importance.

Fears are frequent in many children and may come forth disguised as: excessive possessiveness (clinging, bidding for attention and affection); digestive disturbances; a chronic sense of hovering disaster; irritability (jitteriness, touchiness, 'nervousness,' crying easily, etc.); compulsiveness; excessive day-dreaming and 'wandering' attention. It is important to be able to recognize fears both overt and masked and to see them as indicative of further unanswered needs of the child. It is often helpful to let a child talk out his fears, and to reassure him that it is all right to be afraid sometimes. There is really nothing to fear but fear, psychologically speaking.

Adults perform a real service who teach children cautions and safeguards, so that danger may be met wisely rather than with panic.

Outlets for Release

War that accentuates emotional tensions also offers real outlets for their release. The victory gardens, scrap drives, stamp and bond sales, airplane modeling, preparation for emergencies, child care training for older children, and help around the home can be creative and effective in channeling children's emotional drives in the crisis. Adults should make sure that they are not exploiting their children for their own aggrandizement or to relieve their own anxieties especially by driving their young people with competitive devices to excel over others in order to 'make a good showing.'

The wise adult will make sure that the wartime tasks assigned children will meet the children's basic personality needs as well as serve the social situation. Some of the more important criteria for evaluation of such projects are:

1. Is it a real job, a definite contribution that the child and his colleagues will recognize as genuine?
2. Does it suit the child's interests, abilities and needs? Can he do it well? Is he interested in this kind of activity? Will it help him grow?
3. Will it help the child to feel that he belongs to the group? Are there too many strongly competitive elements? Are there opportunities for cooperative interchange between the children in the project?
4. Does it help him discover and express his own adequacy and prowess?
5. Will it help him appreciate the contribution and strengths of others?
6. Is it harmonious with the major emphases of his home and family? Will it create or magnify present conflicts at home? Will it build toward greater family cohesion?

Basic to all of these is the growing acquaintance with the child's full situation at home, at school and within his peer group. Our skills and understandings can be utilized to the fullest in this ongoing task. It is for us as adults to rediscover the true dimensions of our jobs with our children and to free ourselves for increasingly effective guidance during these days of stress. In this we must recognize that we, too, are persons with basic

needs that must be satisfied before wholesomely adequate functioning can be expected of ourselves. Our physical health as adults—rest, diet, recreation, all are important. We as adults require wholesome and socially acceptable emotional outlets too. The place of friends, confidantes, someone 'to blow off to' when things get too thick, opportunities to grow and belong as persons, is as real in adult development as it is in the growth of the child.

The real challenge and the great joy of working with children is that we can live *with* them rather than *for* them, and that this day-by-day experience with our own children is conducive to growth and enjoyment both for the adult and the child. This rediscovery of our children as people is possibly our greatest achievement as citizens in a democracy. It surely is the hope of our common future.

2. *Emotional Needs at Different Age Levels*

By JULES MASSERMAN, M.D.,
*Assistant Professor of Psychiatry, University
of Chicago*

DR. MASSERMAN: Let us divide the problem into three parts: (1) the problem of the pre-school child up to the age of six; (2) that of the child from six to adolescence, and (3) from adolescence on, since we retain many of the residua of childhood in our adult reactions. Let us consider the child in each of these age groups from a dynamic psychological standpoint. Up to the age of six, the child is a passive, helpless dependent creature who sees the world through the eyes of his parents and who has little raw contact with reality.

The Family as a Buffer

The family acts, or should act, as a buffer. It is obvious that war as personal danger, as economic upheaval and as world catastrophe has almost no meaning for the child up to the age of six. The war is interpreted by the family to this child, and the manner

in which it is interpreted will determine, in great part, the reactions of that child. If then, the parents have adjusted themselves to war time stresses, the child will show no great increase of tension, of anxiety, of aggressive behavior, or of the various defense reactions which characterize childhood neuroses. In other words, that child will be a normal child, and he may even lead a life enhanced by the war experience, if it brings added attention and care from the parents,—added evidence of love and family solidarity.

If, on the other hand, the parents themselves are insecure, disturbed by war stresses, become anti-social, or lose their faith in their neighbors, and themselves, so will the child, because he must identify with the only people he knows that can give him security. In this connection I might quote a child analyst who states that he has never seen a neurotic child in peace or in war, whose parents weren't neurotic. You can see why I don't quote my friend's name, since if this got about no one would bring a child to him. It would be a confession.

What Parents Can Do

But what about mitigating the effects of the war-time stresses that must inevitably affect the emotional life of the child? What shall we advise parents to do about the child in a family that has been physically disrupted by the war effort, the father gone into the army; the wife in defense work, and so on?

First, as has been stressed by Mrs. Duvall and Dr. Wieman, let us protect the child from feelings of rejection and emotional deprivation. Children can accustom themselves easily even to severe physical deprivations such as lack of food or shelter, but when parents become preoccupied with war activities instead of their parental duties, the child interprets this as loss of love and security and thereby suffers severely. In case the family is actually broken up by the vicissitudes of war, the church or some social agency must substitute for the parents' love by providing foster homes presided over by kindly people who understand children and their emotional as well as physical needs. Another possibility is the appointment of block mothers through the office of civilian defense, i.e., women whose duty it shall be to take care of children temporarily deprived of adequate amounts of love and attention.

Significance of Group Loyalties for School-age Children

Psychologically, the question of the child of school age is a little different. These children have achieved partial emancipation from complete subservience to the parents. They form new groups, new loyalties. They make attachments to parent-surrogates in the form of teachers, recreational directors, and other adults, and may have begun to idolize children older than themselves. Such allegiances are perfectly normal and should be encouraged. Further, they may be utilized in adjusting that child to the war emergency, in that, as the child becomes a member of a cohesive group, with group ideals and group loyalties, he can be integrated through the group into the war efforts of a school by being given a particular niche in the group activities of that school. Similarly, he may join a Sunday School class, and thus give the church an opportunity for influence. The medium of that class is made a significant thing in the life of that child, since in it reside many of his loyalties. Thus, in case he has to be evacuated it is well to understand that psychologically it may be more important to preserve a particular neighborhood, class or school loyalty, and evacuate the entire group from the school or neighborhood than to insist on the artificial preservation of a family unit that may be impossible to maintain.

New Factors in Adolescence

After the child has reached adolescence, new and important factors come into play and he approaches the psycho dynamics of the adult. He becomes individualistic, and therefore comes into much more direct contact with society than had been the case before. Now, of course, the church, if it has retained its influence, may exert it much more directly than in preceding age groups, and so can help to inculcate the ideals of democracy, of justice and of true religion. But unless this is done the emancipated, selfish individual in a time of lowered ideals and relaxed social inhibitions, may become antisocial and delinquent, because he is not guided by a conscience given him by contacts with the guiding elements of a better society.

3. *The Significance of Nurture Groups*

By REGINA WESTCOTT WIEMAN,
ED.D.

My interest in this subject is not only because the subject is important, but because we are working on this problem in Addison, Michigan. We do not feel that we are at all authorities, but we are tremendously interested, and there are now quite a number of us at work there together. If this war is to be the swiftest way, and the most cruel way by which we can end much of our wealth, going to the bottom of the seven seas, wealth in man power, wealth in materials; if all this is to happen, then besides meeting the specific problems of children at this period, we must go a little bit deeper, and meet a basic problem.

Getting at the Basic Problems

If the war isn't to mean to them, those lesser deprivations illustrated by an acquaintance of mine, whose only idea of defense was to defend herself against inconvenience by buying \$150 worth of silk hose while she still could; if our children are going to have some sort of guidance so that they will not be participating in World War No. III by the time they are grown, then we must reach this deeper level.

This war isn't a cancerous growth that has come on the surface of things; that has attached itself to our culture. It is a hemorrhage, a terrible hemorrhage, coming out of lesions that are part of our organic structure in our own country, and in the world. That means that this problem of dealing with the child in the world at war, means to go deeper and get at the basic problem.

The basic task is to see to it that the most vital nurture groups in our nation are kept as much intact as possible, and where those nurture groups are disturbed that there are other nurture groups that can help to compensate for the breaks in the basic ones.

Meaning of the Nurture Group

By nurture groups I mean a group of individuals, each of course a unique personality, having such an association that they can exchange understandings and interpretations so that all that

is of importance in the mind and heart of each, is so shared with the others, that there comes to be a sense of security in this group. That wouldn't be a very sound one if it rested in our material civilization as it has for many of our children. That is, it does not matter if the house goes, but it does matter if the nurture group goes. The house can be built again if the nurture group remains, but if the nurture group is gone, it doesn't matter if the house is there or not.

We might put it simply by saying that in this nurture group each one expresses himself freely and fully and honestly, and each one listens and tries to appreciate the expressions of the other, and then each one tries to direct his conduct by these expressions.

It doesn't mean that he follows the expressions in his conduct, but that he takes these into consideration in his conduct. If we can help our children to that kind of security they can't be injured by the war. They can have certain losses but not losses that will leave a tragic scar upon them for the rest of their lives.

Why is the Nurture Group Important?

Now three questions: Why is the nurture group so important? It is important because it is the medium in which personality develops, and becomes enriched and becomes integrated; and it is also the medium in which the culture of our neighborhood, our play grounds, our recreation centers, our communities, develop, and so we have to keep those nurture groups intact if we are to help the child go through this present period, and be so prepared that we will not have to go through or face World War III.

The second question: Why is it crucial now?

It is crucial now to keep these nurture groups intact because we are having a new kind of broken home in great numbers. We are used to the home that is broken by death,—natural death or accidental death,—in our own land, and the home broken by divorce, but now we have homes broken by physical removal of one member of the family,—many times of course, the father, but sometimes the mother.

We are having more and more examples of mothers who are out in defense industries. One of the leaders who is helping to start day nurseries to take care of the children of mothers who are working in defense industries made this fine suggestion,—that

we begin to bring pressure to have the government, if necessary, subsidize some of these mothers to take care of their own children rather than hiring women without children to take care of the children while the women with the children go into the defense industries.

And so there is this problem of physical removal of one of the parents, or both, in many instances. Also, not only do they go into the war, and into defense work, but there are many women who are taking the places of men, and who may be absent from their homes every night, but are also absent a great deal of the day time. Then, besides this matter of physical removal, there is psychological removal, and that we can prevent. That's a challenge to all of us who are working with families. The parent who is left at home, but who is so overanxious about the condition of things, who is so disturbed by what she hears, who is so excited or preoccupied that so far as the children are concerned she is removed from that home. She is not participating in family life. She is not promoting this process of nurture which should go on in the families.

What Can the Church Do to Promote Nurture Groups?

Then, the third question: What can the Church do to promote these nurture groups at this time when they are even more important than ever? I just throw out four suggestions: I can't discuss them. If you have any questions, perhaps we can discuss them a little later:

(1) The Church becomes more literally a family of families so that these families that are broken by physical removal, or psychological removal, can be helped. Where there has been physical removal the very fact that a number of families are associated together closely in recreational and social life and religious life of the Church, helps to make up for those who are absent. The Church should help those psychologically removed; and try to help the women left at home to mean all the more to their groups.

(2) Instruct parents in this process of nurturing groups; that means family visitation; frequent family visitation, and continuous concern that parents shall learn,—those parents who are still with the child,—shall learn this basic process.

(3) That we shall help to train people in the vital values; let them understand that the house may go; that a city may go; that many things may be destroyed; but so long as we have this nucleus, this nurture group, this basic relationship, we can again build our house; we can rebuild our cities, and if we can help people to understand that, we can take a much more calm attitude to these incidents and accidents.

(4) And last of all, we shall guide the families,—the parts of the families that are left,—in active community building. Find out in our own community what we need to do to build that community into a stronger nurture group, a group of nurture groups, finding specific things that this community can do, and that community can do, that can get those adolescents to working with recreational play grounds of younger children, and all sorts of things, we can do more in this,—the church officers can do much of it, very much of it.

It is amazing what we can do. The Ladies' Aid can start on family visitation and can do a great deal in building up the community. So there is much the church can do. Also the church can organize the resources of the country and call upon experts so they can come in and assist in this very important work of keeping these nurture groups going so that personality will keep on growing and integrate, and culture will keep on growing in our communities.

4. *General Discussion*

Age Group Solidarities

MRS. DUVALL: I would like to ask Dr. Masserman just how seriously he means this statement that if we need to evacuate school age children, it should be done in the groupings within the community; the school and recreational groups, rather than by families.

DR. MASSERMAN: Sometimes there is a greater emotional distance between the younger children of a family than there is among the members of a class, especially a closely integrated class coming from a particular neighborhood in a particular city.

Under those circumstances as has been found in England, it might be better for the child. Certainly it is less disturbing to preserve his emotional relationship with his class, rather than to try to force an unnatural family evacuation. That is not true in all cases. Everything I say is contingent upon individual circumstances and individual children, but sometimes, because we have a pre-judged idea that things ought to be a certain way, that families ought to be evacuated in toto, that there are simple interrelations which are the stronger in child life, we act on that and find the child is very unhappy.

If we will remember back to our own childhood, how very disturbed we were when moving to a better home to leave our friends of our own age in a particular neighborhood, and how much more at home we felt if we could somehow get back to visit them. Under such circumstances it is better to think from the standpoint of the child than try to foist adult psychology upon the children we are trying to adjust under new and difficult circumstances.

The small school group may include the family group too in evacuation. But again if there are large differences in the ages of two children evacuating, if you possibly can have each child accompanied by schoolmates, or perhaps neighborhood mates of its own age, you will find the new adjustments in the strange surroundings out in the country are much more likely to be rapid and effective. It is simple enough. A nine-year old has very few interests in common with a three-year old. He has many interests in common with eight and ten-year olds. If you evacuate those two children all alone into the new surroundings they both feel lonely, especially with strange foster parents and strangers surrounding them, and new problems to cope with.

I am simply expressing something often neglected; the necessity of preserving interchild relationships which are very poignant and very important to the child in those early age groups.

MRS. DUVAL: I was thinking as you were talking of a chat I had with a social worker from London not very long ago, who reported one of the great problems, and one of the reasons why the Juvenile delinquency rate went so high. These children evacuated with their school groups began trickling back into the city in search of their parents. Now what are you going to do with an experience like that?

DR. MASSERMAN: That doesn't necessarily mean they wouldn't have done exactly the same thing if they had been evacuated by themselves. As a matter of fact if they did have some of the community interest transferred, they were less likely to leave their parents. I understand now all they use their bomb shelters for are for group social activities. When bombing actually occurs they go home to see what is happening to their home.

Those adjustments are made in war time and very often you get back to the usual routine of things like you have lived all your life and get over the immediate reaction to the unusual circumstances. So the child will come back to his neighborhood, as the parents will go back home when a thunder shower comes, or a bombing.

The War Play Problem

QUESTION: Regarding play habits of children: they see all these war machines and pictures stimulating their playing, and about 90% of their play, as I have observed, has to do with reproduction of battles. What have the psychologists to say about how that can be guided?

DR. WIEMAN: I think we are helpless so far as preventing the child from playing with these war toys. They are going to play with them; if not their own, then with the neighbors. But I do think there is something we can do and that is we can help them to understand other possibilities that might go on.

For instance, I think I spoke of this community building at their level; even little children could begin to be interested in doing something at home which would be somewhat of a parallel to what the soldier is doing abroad. The soldier is doing a job we don't admire, but which has to be done. Instead of trying to stop their using toy guns and so on, we can gradually,—if we are wise,—draw off that energy into constructive activities which can be thrilling, because they can be group activities in their own home and neighborhood.

DR. MASSERMAN: The playing activities of a child, of course, have their own particular psychological function. They diminish anxiety on the part of a child and give it opportunity for exploration of its environment. The playing activities of a child have taken a marked change, as you say. Children now

play war games; not because they particularly enjoy the war games, intrinsically, but simply playing at war as though it were a game diminishes the seriousness of what they hear about war; so they play Hitler and Hitler always of course gets it in the neck, and they brag a great deal. Children stating very seriously and with an intensive desire to be believed, that they heard their Dad sank the entire Jap Navy, and so on. Again it is a defense against anxiety and this tremendous interest in pictures of Superman,—Superman could end the war any moment if he so desires, and the identification with General McArthur,—all of this is necessary for children. It gives the appearance of defense against danger, and gives an opportunity to explore dangerous realms like war and threats of war.

Dealing With the Problem of Hatred

QUESTION: What are the greatest catastrophes in the war? Is it hatred which grows up through the war, hatred against nations, racial hatreds? We have this to combat, not only in fighting the Jap abroad, but the Japanese evacuee on the coast. How can we deal practically with that situation?

DR. WIEMAN: I think that the hatreds of children are the hatreds of the adult and that we are not going to be able to do very much to help the hate of children until we help the adult to have a better attitude. I don't know any other way to do that than through small community groups that can come together and try to understand more thoroughly all these matters that are behind these hatreds, that are fastened as mass hatreds upon a whole nation, a whole group of people. After all, what we need to do, I suppose, is to date the hate and to put a label on it so we know that it is directed at a certain act and not at a whole nation. If we could help the adults to be clear on their hatreds, I believe then we wouldn't have the difficulty with our children.

CHAIRMAN HILTNER: Mrs. Duvall, I wonder if you have anything to say or add in particular that will help us to distinguish what hatreds might be in children.

MRS. DUVALL: I won't answer your question, I will answer one of mine. I have been very much interested recently to see how frequently the more learned folk of our community raise the question as to whether or not we do not need hatred in order

to fight successfully. I have been very much interested in that. It almost seems to me as though it is a beautiful example of exaggeration; we see hatred creeping up; we need it anyway; you can't fight a good war unless you hate.

I very seriously question that kind of thinking and feeling. I am glad it didn't come out in that form here tonight. I would agree pretty much with Dr. Wieman in her observation that children do quite definitely reflect the hatreds and dislikes of the people they are closely in contact with. I do not think we need it, and I regret very much to see what few examples are creeping into our community of mass hatred,—part of the war psychology.

Children's Questions About War

QUESTION: There is another phase of this question that I do not think has been touched. I was talking with a group of mothers at a Mothers' Club recently about teaching morals to children. They spent the whole question period raising the problem of how to deal with the children's questions about war—children of six, seven and eight years of age. The children couldn't understand why people were killing each other. Now I wonder if that is a common thing, if people have observed that with children—the moral confusion. These mothers did not know how to answer it. It is difficult, I suppose, to explain to a child of that age the Christian picture of war as tragedy. It is rather difficult for these mothers to explain war as economic conflict. Have you run into that?

MRS. DUVALL: The answer is "Yes". Yes to the main question. Parents are concerned about it. I would feel personally that it is one of the big questions where the Church has a real job to do to give us a feeling of what the battle is about; what does it mean; what are the values. We can orient our parents. They will do a better job then in interpreting to the child.

CHAIRMAN HILTNER: I have a hunch your question asks a little more than that. Mothers aren't altogether satisfied with their own answers and have a certain amount of tension, and how can they define it to the child without communicating a certain amount of tension. In other words, can the issue be resolved in a sense. That is what I gather from your question. It seems to me a question for you, Dr. Masserman.

DR. MASSERMAN: I am just as stumped as the mothers. How can you skillfully explain to a child that is civilized that we are not civilized. There is no acceptance by becoming civilized. However that goes back to the original question. What is the difference between what hatred a child actually feels and the hatred he pretends to feel and the superiority he pretends to feel, simply as a way of dimming his own anxiety. I don't think that is a basic difficulty really in this sense. I suppose fundamentally hatred is really fear. You hate the thing you fear. Sometimes you fear unjustly, but perhaps even the fact that you fear justly arises from the fact a foe is feared justly and attacked. I think when fear is removed from the world so will hatred against those we do not need defense against. Fear by hatred, deep-seated hatred. Again it is a question of—I hope we become civilized.

It does not answer your question. There is no answer to it.

However, from a practical standpoint, then, what comment can you make with regard to the nature of the answer to give a child. Certainly there is no particular purpose in perplexing the child with family break-up. Certainly the pre-school child, I would not discuss with the child the possibility of father going unless that is an actual probability and he will go in the very near future. Under those circumstances I would not act as though he was going away forever, or anything more than a business trip. I would not talk about securities,—the possibility that mother may have to go and leave the child. I certainly would not try to sensitize the child to the possibility that he may have to be evacuated or placed in a foster home. Those acts can at least be made reassuring and contingent upon the child's emotional needs. Does that answer some of it?

CHAIRMAN HILTNER: Dr. Wieman have you a comment?

DR. WIEMAN: I think Dr. Masserman is correct. The way parents take up these everyday events in connection with the war is primarily activating. That is, if we act as though the father was going into a terrible kind of situation which was the end of the world, the child is going to have a very different feeling from what he is if we can keep our poise until the father actually goes.

Clues to the Understanding of War in Children's Behavior

I do think there is rather a practical thing we can do with these children of seven to ten years of age. They know what "war" among themselves is,—using that now with quotations around it. We can call their attention to the fact that in a play group there is the child who rolls her lovely blue eyes and gets what she wants that way, and that is something like the nations that are diplomatic. Then there are the children who are very smart; they wait until somebody has put something down that they want and then they grab it and run faster than the child who had it; and there are nations which are clever and which steal and deceive.

Then there is the child who goes right up and kicks the child who has what he wants and kicks him so hard that he has to cry, and the child who has been kicked, realizes, as any normal healthy child realizes, that he wants to kick back and take his toy back, particularly if he is intelligent and healthy. He understands that kind of spirit as much as he can at his age.

We worked that out with some of our children whom we have had in our child groups, and they heaved a sigh of relief, understanding that the same kind of spirit was behind nations, only they had guns and all kinds of equipment so that the thing was far more injurious to mankind. They got a sense of these conflicts and competitions that go on because they do go on, even among seven to ten year olds.

Effects of War Movies

QUESTION: What is the effect on the child mind of these war movies, becoming more vivid and more gruesome as time goes on?

DR. MASSERMAN: That is a general question, and there would have to be a special reference to special movies. I have seen some war movies that I certainly would not want to show to any child. They are raw aggression, and permission for raw aggrandizement, a glorification of brutality and hostility. That is something you do not show children because you are trying as much as you can to civilize them in their social contacts. On the other hand, war movies illustrate friendliness and international cooperation, camaraderie and idealization of the fighting forces. Incidentally, there is now in production a series of shorts designed for children which will touch exactly on the problem of what to

do about group hatreds, showing children of various racial derivation playing together and setting up club projects, getting things to do with regard to the war efforts. Those are war movies but on the constructive side.

Protecting Children from Adults

QUESTION: Mr. Chairman, I would like to ask the panel whether there are any means developed whereby we can protect our children from adults. The children in my community are much more normally balanced than the over-zealous defense people and the children in my community have been rocked by the public school system.

MRS. DUVALL: I don't know that there is any answer. From my point of view the answer would surely be that it is an adult problem. We are living in a mass delinquency, actually. On the other hand, most of the individuals you and I know about have not had too active a part in that mass delinquency, but are just sufficiently threatened by the implications of the war, the mass delinquency, to temporarily, at least, be shaken, and I think a great deal of the frenzy and the kind of thing you are referring to when you say your children have been rocked by the school system is the same kind of thing I referred to with the over-zealous adult who takes off his jitters by getting the child to make a big showing. That I feel is already on the wane. I hope so, and some of the evidence we have from this metropolitan area seems to indicate that we are going to sober down and settle down into a long pull.

How Nurture Groups are Developed

QUESTION: I would like to ask Dr. Wieman to enlarge on this nurture group.

DR. WIEMAN: We have attempted to institute a training for developing the nurture groups in Addison. We felt it was so important we wanted to start at the beginning if we could. Anyone who has been there connected with the work can tell you that those people have made progress. We worked with the leaders and then the people of the community were asked.

We started with the adults in a Wednesday evening community meeting to which all of the community was invited. We thought

our maximum attendance would probably be twenty-five because this little village, while it has a population of 2000, had only 460 in the village limits. When I tell you that our enrollment went over 100 and we had attendance of eighty and ninety, you will realize that the people were really interested.

We started out with discussion of how our ideas grow and how they are exchanged. We discussed inhibitions, hatreds, all of those things,—these little closed off sections like closed rooms in a house. If the adults have these rooms closed off they haven't had the best relations with each other and they can't provide good groups for the children. Those who have been coming have undertaken to build up these nurture groups in the community.

Now by nurture group we mean a group of individuals—it could be in school, in Sunday school, a group of people coming together in the church, the most vital group because of course it is the most widespread. There are many families. I don't know whether half of ours could be classed as true nurturing groups in the sections, they are really promoting the growth of culture. At any rate, there are many not aware of this. It means that groups coming together often enough have enough interests and activities that they share, so that they have close connections in their everyday life. Let me say again these three things:—each one expresses himself freely, fully and honestly when there is anything to discuss, each one listens and tries to understand and to appreciate the expressions of all the others, and each one takes those expressions into consideration in his actions.

You can see what that means. It means that when one has this worry or problem, or this ideal or opportunity, the others are at work with him in it, and finally he feels that network of support, that network of security, that they give him. He knows he can count on that quality of relationship. The practical means by which it is developed in the family is through a family home-night once a week. They choose a certain night. Particular groups are not receiving guests on that night. They have it for family night when they all do various sorts of interesting things, and then they will have a family council meeting and will discuss some of the possibilities and the likes and purposes of the family, so that the whole group begins to be a family building group, and a community building group.

QUESTION: Dr. Wieman indicates areas and practical disposition of this problem and two of them were concerning the church and the community. I wonder if she would take a few steps down either of those roads as to what she thinks, in the light of previous developments, the church can do to strengthen these bonds of fellowship.

The Family the Major Institution

DR. WIEMAN: If the church could realize that after all it is not the major institution. The family is the major institution. The church is to serve the family more than the family is to serve the church. And so if we could begin in the families of our own community and find out what their needs are, find out what the conditions are in which they live, and then begin to build up a community life based on those needs and those conditions. A good deal of our so-called parent education work has been wrong end foremost. We have called parents into a central place and picked out a subject we thought they needed to learn about and then told them about it and hoped they would go home and apply it. We are trying to reverse that and trying to find out what are the needs, conditions and problems of our parents, and then begin to present them to the work groups. Each group of parents has a particular problem, perhaps it is early adolescence, the problem is getting up in the morning and getting off in time. Another group has its neighborhood problems with some child that is vicious or has some other trait. They come together in these work groups and begin to work on those problems with the guidance of the church and the resources which the church can command.

Then, of course, there are the good times of the family together, where it has gotten a little bit old fashioned for the whole family to have a good time together. Yet at some of our community frolics we have had the whole age range there, with a good master of ceremonies to direct the activities, and when they left I am sure they went home with a more hopeful feeling from having played together. In many, many ways the church can become a family administering to the families. If the church adds to the family wisdom, the family will support the church.

Young People in the Nurture Group

In the community building the young people are beginning to help with the recreational life, the play group and day nursery. Then there are certain things in this particular community that need doing to complete our community life. Have our children do the appropriate things, our young people do the appropriate things, and our parents do the appropriate things.

One of the things we need right now is a place for high school girls and boys to go—a “hang out.” That is a problem we are beginning on with the high school, how to provide in that community the kind of a place where they can have a good time without it being, as one girl put it, a “struggle evening,”—so that there can be the kind of life and association which the young people want. I don’t know what they will do, but they can start with this in our community building.

Focussing on the Positive Elements in the War Picture

Question: How can we, as leaders, change the thinking from the negative, and focus it upon the constructive and upon the positive elements in this war picture?

CHAIRMAN HILTNER: I refer you to Mrs. Duvall.

MRS. DUVAL: I have a feeling that our more practical and more usable applications of that philosophy are going to come out of more consistent and intensive training in everyday experience. We are talking about democracy as a way of life and talking about Christianity as a way of life, but you and I stand today at the end of a very cynical era as a country and as a world. We have even had a word for our cynicism called “debunking” and have taken away the glory from life’s experiences that any of us might see or feel.

It seems to me there is something there we can recapture for ourselves as well as for the children, something of the glory of everyday experience. The homely beauty of the everyday love relationships in the casual interplay within the family: the real brotherhood that still exists within our church. We have suspicion, jealousy and hatred, a network of cleavages and barriers, but there still must be something that makes our churches stick together; there must be something in this American way of life that makes us care enough to make a struggle, and it seems to me

that is a frontier where you and I, as humble folk and people living close to our children, can learn with our children. Many of our children see these glory spots more vividly than we do, and for my part, I feel it is for us to literally walk with our children and discover once more the intrinsic beauty of what we call Christianity, Democracy—our way of life.

CHAIRMAN HILTNER: We have come to the end of our time for general discussion. We do want to give each member of our panel a very brief opportunity to summarize or to comment, or to offer further concrete suggestions. It is a tremendously important subject, in which we have just been able, as we can see it, to bite off little pieces. So, to have a whole coherent summary, I think, would be beyond any of us.

Before we do that summary, however, I see Mrs. Duvall has one or two pamphlets here.

MRS. DUVAL: I was hoping someone would remember these little booklets put out by the Children's Bureau called "Children in War Time" and "Parents in War Time."

What the Church Can Do for the Emotional Security of Children

MRS. DUVAL: There are many things the church can do, and is already doing, in terms of material, in terms of opening up new outlets, through dramatics, through discussion groups, through forums and other opportunities to work together within the church family.

Just in conclusion, I would like to call your attention also to the reprint that I have only just received myself from the Journal of Psychology, June, 1942, which is the complete paper and analysis of Area Adolescence that George V. Sheviakov of the University High School in Chicago works out. I shall read his concluding paragraph as my conclusion. He says: "A real life crisis is once more at hand. This is the time to rethink values seriously: to forget about personal facades, and to decide what life is really for. This will give more strength than anything else. War is abhorrent and destructive, but those who have witnessed the first war know war is also a time when real growth can be attained. It is like a serious illness, or like facing death, something may happen which is akin to being born again."

DR. MASSERMAN: The emotional needs of the children follow closely upon the influence of parents upon them. It is still necessary for the church to explain to a great many Americans that there are some things of value in "Democracy" and justice and world brotherhood; to offer not only the fellowship and security of the church, but also to point out that there are certain ideals for which one can be happy fighting, and for which one must fight. The peace of mind, the resolute firm knowledge, and, yes, even the happiness one does inculcate in parents in this war effort, will be reflected in their children's security and peace, especially in the pre-school period.

Now with regard to the school child—with emancipation and new group affections there is no reason why these group loyalties cannot be mobilized into church groups, Sunday school groups, and so on. If there are family deprivations, the church can cooperate in full in filling the needs of the deprived child.

The problem of adolescence is the most complicated, and at present the most grim in this situation that somehow the church has lost its hold upon too great a preponderance of adolescent boys and girls. This permits them to have this last chance attitude as though the world were coming to an end and one must condense in a few short months before the world cataclysm, all sorts of experiences, and thus delinquencies and irregularities are promoted. There is no reason in the world why a sense of fellowship and camaraderie and world participation feeling among adolescents cannot be inculcated by the church, as mentioned by the other speakers.

DR. WIEMAN: One of the things I think that we can put an emphasis on is helping parents to get the juicy taste of the values that come when they are meeting their situations more adequately, then we will not have to worry about motivation.

I happened to be reviewing the other day some of Veblen's writings and he keeps emphasizing the fact that our society is permeated with the values of the leisure class society; those values, of course, are being destroyed now, but not the attitudes behind them, and parents are still struggling for a great many of these values which are transitory and almost worthless, some of them evil. If we could get parents to have a good time being parents, to enjoy it, to get the thrill out of it, then I think that most of our

problems would be solved, because the parents who enjoyed their work would be becoming workmen in it. They would have a sense of satisfaction from their parenthood. In fact, it is a disadvantage today to be a parent in many communities. Churches certainly could give status, could begin to look over their membership and see who stands first because they are making a large contribution to family building, community building, democracy building, and to Christianity.

I have been really talking about the religious point of view because when we do things from a moral point of view we do them because we think we ought to; going to church because you ought to isn't religious, it is moral, and doing your duty by your children isn't religious, it is moral. I had a lesson in it one day. I was trying to tell my older child about something I thought would be very fine for him, and I thought it through because I was afraid he wouldn't appreciate the value. He sat and listened and when I got through he said, "Mother, it really does sound all right, but there must be something wrong with it because it takes too much sales talk." And so down underneath, if we are going to solve the problem essentially it means that we ourselves have to become, and help parents to become, so enthusiastic for these greater values, for these positive things, that the children won't need sales talk. They will feel that we care for these things, we want these things, we will do anything for these things, and with that kind of commitment, they can take the disagreeable part, because they will know that there are great values leading toward true democracy and Christianity.

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Part Two

The Growth of Education for Family Life

INTRODUCTION: *Some Relationships Between Education and Counseling*, by Leland Foster Wood, Ph.D.

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IV. A GENERAL SURVEY OF EXISTING PROGRAMS OF EDUCATION FOR FAMILY LIFE, BY EVELYN MILLIS DUVALL

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V. EDUCATION FOR FAMILY LIFE IN A CHURCH FELLOWSHIP, BY ROY A. BURKHART, Ph.D.

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INTRODUCTION

**SOME RELATIONSHIPS BETWEEN
EDUCATION AND
COUNSELING**

By LELAND FOSTER WOOD, PH.D.

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IN TREATING THE TOPIC "Education for Family Life," we shall be looking at existing programs noting their relation to counseling, which is our general subject throughout this Conference. We are all impressed again and again with the fact that many intricate and knotty problems in counseling have arisen through an almost total absence of education for marriage and family life, along with a lack of that growth in character and personality which is prerequisite to finest functioning in a home.

The educational program in the church also has another interesting factor which bears upon counseling. A part of it takes the form of group counseling. Small classes, group discussions and forums will often serve as effectively in guiding an individual as would a face to face interview with that one person only. This was impressed upon me again when, at the close of a public session in which we had come to grips with definite personal problems and relationships, a lady said, "You gave me just what I needed to solve my problem." Perhaps it was preferable that I should never have known the details of her problem. The one important thing was she should have gained a clue to its solution. Again, at the close of the series, this lady said, "You will never know what this series has meant to me."

We are all having those experiences. Pastors and other leaders giving courses in local churches will also have such cases. Perhaps quite as fortunate as those instances in which an individual expresses definite indebtedness are those cases of which we never

know. The person doesn't say anything and yet a clue has been given to the solution of a problem which otherwise would have dogged the steps of some family through the years.

A good educational set-up is one of the most effective means of creating a counseling atmosphere. Counseling hardly gets a good start unless there is before it and around it and permeating it, a favorable atmosphere. We seek such an enrichment of family life and strengthening of its ties that many problems will be easily handled because they never become aggravated. Just as a healthy person throws off constantly a number of possible threats to health, a sick person is easily burdened down by things which the healthy person throws off.

Mrs. Duvall, and her husband, Dr. Sylvanus Duvall, I suppose with a certain amount of coaching from their children, have prepared a study course, called "Marriage Is What You Make It." It is intended to guide young people's groups in the study of this matter. Mrs. Duvall will now give some of the interesting features of programs which she has selected having to do with education for family life.

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CHAPTER IV

A GENERAL SURVEY OF EXISTING PROGRAMS OF EDUCATION FOR FAMILY LIFE

By EVELYN MILLIS DUVALL

THE EXISTING PROGRAMS of education for family life across this country are so many and so varied that no general discussion of them could be complete. We, being church folk, can limit our discussion to those programs in which we have especial interest from the point of view of cooperation and full utilization of resources. Even so, we may be in danger of distorting the perspective in much the same way that the minister of the little church was at his annual meeting. At the beginning of his report he said, "Some churches am good for nothing; some just passin' fair; some the Lord am pleased about, but *our church* sets the cymbals of glory aringin' in the heavens."

When any of us speak of existing programs we are apt to get that kind of evaluation if we are not careful. The thing closest to the eye always looms largest. While less known situations may unconsciously be minimized. With these limitations of one person's listing in mind, let us try to get as objective a view as possible of what is being done and by whom in this field across the country.

For the purpose of this discussion, I have divided the approaches into three main categories: (1) Unifying nation-wide programs. (2) Family life programs as part of larger national agencies. (3) Programs that function regionally or locally.

Unifying Nation-Wide Programs

Programs falling within this grouping have the following characteristics:

1. The program is inclusive, unifying, coordinating on a nation-wide basis.
2. The program has an active educational set-up.
3. The primary emphasis of the program is on the family.
4. There is designated and qualified leadership available nationally in education for family life.
5. There are materials and resources widely circulated and generally available.
6. Service and assistance is widely available to all who care to make use of it.

With these criteria in mind then let us take a look at such agencies as seem to be functioning nationally in the field of education for family life. I mention first of all one with which I hope you are familiar by this time: the Federal Council of Churches of Christ in America. Through its Commission on Marriage and the Home, there is a nation-wide, active educational program, a primary emphasis on marriage and the family, with very qualified leadership in our honored Secretary, who already has spoken to you. These resources are most widely available to all who care to make use of them.

A significant, new advance arising within the Christian Family Life program across the country is the cooperation of the Federal Council of Churches' Commission on Marriage and the Home. The United Council of Church Women and the International Council of Religious Education, with unified emphasis on Christian family life. These three groups have been working together to coordinate the work of the three parts of the church,—the pastor, the church woman and the educational forces. I call this to your particular attention since it has been set up for just such a constituency as you represent and your needs and suggestions are most heartily welcomed.

In the second place, let us look at The National Conference

on Family Relations which again answers the various criteria that we have already set up for our use. This is a nation-wide organization set up for the purpose of bringing together into one united effort, all of the various people from the many professions who have an interest in family life. This bringing together of ministers, doctors, lawyers, economists, sociologists, social workers, psychologists, and all of the many people from the professions is a united attempt to meet the needs, and to explore the interests of family life, both for the welfare of the individual and for the promotion of the cultural and social values of family life in America. The National Conference on Family Relations publishes the magazine "Marriage and Family Living" and holds state, regional and national conferences through the year. All interested persons are welcomed into membership.

I have included also in the first category, The National Congress of Parents and Teachers, as probably the most inclusive organization with a primary interest in the family that we have in this country. An organization that probably has had all too little attention from those of us who would be able to contribute richly merits our appreciative attention. I have often wondered why it is that the church had so little active relationship to the National Congress of Parents and Teachers. I have wondered why there haven't been affiliated chapters within churches of the parents and the teachers. I think it is a movement that you and I not only should watch from the outside, but become very active in participating in, since it represents so many millions of parents; probably the largest cross section of the people across the country interested in family life.

Family Life Programs of Larger National Agencies

Various family life programs operate on a nation-wide basis, and have definitely qualified leadership, but *function primarily as a part of a larger program*. I think particularly of the Family Life Program of the YWCA, and USO, and related agencies. Into this group also will fall many of the other agencies that undoubtedly you will think of as being quite active in family life, but set up on a broader program basis.

Programs that Function Regionally or Locally

Here we will use the same criteria we established for ourselves earlier, with the exception of the first, which we will shift from the nation-wide inclusiveness to a regional or local operation.

Here I may be criticized because I am including in this category those agencies whose areas of operation are functionally regional. I am not dealing with any of the words that appear either in the title or in the descriptive material that would give an indication that the realm of operations is on a wider or a narrower basis. I am including within this category of regional and local operations those that seem to operate on that basis. I mention first of all The Child Study Association of America, as the oldest, best known, and in many ways, probably one of the most significant agencies in family life education operating on a regional and local basis. It seems to function largely in the New York Area, the Eastern Seaboard, with the exception of occasional lectures and tours by one or two of the staff members out in the hinterlands. That is true of a good many other of the agencies that really are fully active only in a definite region or locality, although they may bear the name "American", "National", etc. It is true I think of the American Institute of Family Relations which really operates its full program only in the Los Angeles district and again offers lecture services on a wider geographical basis but in no sense has the nation-wide scope that is true of the first group of agencies already indicated.

The Association for Family Living here in the Chicago and Midwestern area, with which I have grown up, I think again belongs in this regional and local category, although, again, a number of us lecture throughout the country.

Such demonstration projects as the one Mrs. Wieman has already told you about in Addison, Michigan, are new children in the field of education for family living. They represent many of the outstanding local programs in education for family living, operating significantly in given centers and communities. We find them scattered across the country, many times not nearly well enough known, nor appreciated enough in terms of the really vital programs they are.

Programs of Family Life Education that Function Locally as a Part of Established Agencies

Established long-time agencies have accepted, as a part of their job, education for family living in some of its aspects. There are programs that operate locally under the sponsorship of the United States Government, in many of its departments. I will call particular attention to two of those programs. One, the WPA programs that are again coming to life, in many of our communities are carrying on significant work in the field of child care and parent education, and particularly in some of our larger communities, in training of household workers as well as parents.

I think probably we all should be familiar also with what is being done out of the Office of Education under the direction of Muriel Brown, who some years ago established four demonstration projects on education for family life across the country; one in metropolitan, industrial Toledo, Ohio; one in Midwestern Wichita, Kansas; one in a Mormon community in Utah, and one in North Carolina.

These programs, operating as community programs in family life education, with the sponsorship and supervision of the United States Office of Education, are already doing some most interesting things on community-wide participation and organization. Those of you who are interested, I am sure, can get whatever information you like from Dr. Muriel Brown of the Office of Education.

Second, in terms of scope probably would come the very interesting work that is being done in many communities as a part of school systems. We find particularly in the social science departments and in the home economics departments of a great many of our high schools across the country, programs of education for family life arising with rather amazing rapidity and doing creatively unique work. They start usually at the Junior High School level, although a few programs have gone down into the grades. The consensus of opinion seems to be that the most effective place to start specialized education for family life programs within the schools, is somewhere around the sixth or seventh grade.

We find them far more active in the Senior High Schools where programs in boy-girl relationships and family relationship and

education for marriage and home-making already dot the scene in many of our localities.

Under our schools and Boards of Education also there seem to be arising some most significant and truly unique programs at the parent level. I call your attention particularly to two; one because it is so old, in Baltimore, Maryland, where parents, as part of the adult educational program of the Board of Education, have been having active work with trained leadership for a great many years.

A program, much newer, and doing a unique work is in Seattle under the Board of Education, with the services as supervisor of Dr. Katharine Taylor, whom you know through her interesting writings, the best known of which is "Do Adolescents Need Parents." Dr. Taylor, in just the last two years, has set up a program of cooperative play-groups to meet some of the imperative needs arising out of the defense and military work that Seattle is engaged in. These are neighborhood, cooperative play-groups established and carried on completely by the parents of a community, the fathers making all of the equipment for the play-grounds of their children; the mothers taking complete charge of the leadership of these groups. The parents take courses at a college level of work, in-service-training as well as preparatory to leadership, so that they may adequately lead these play-groups themselves. Those of you who are further interested will find some vivid write-ups of this particular project, in the magazine of the National Committee of Mental Hygiene, and in the Autumn 1942 issue of "Marriage and Family Living."

Moving on we come to the colleges which probably more than we realize, have set standards for education for family life programs across the country. There are more than 300 colleges,—it's very difficult to find just how many,—that are giving college courses in marriage and family life. Particularly outstanding in these college courses we could mention Vassar College, Stephens College in Missouri, the University of North Carolina, the University of Wisconsin and the University of Chicago, as giving courses in marriage and family life that are truly functional, and are based on the needs and interest of the students. The colleges also have done some most interesting things in the programs that have come out of extension departments. State universities working quietly and effectively in many of our states have rendered a very real

service to the folk in the rural communities, and the smaller villages and towns of the state that wouldn't have the close contact with such other agencies, as have already been mentioned. In such states as Iowa, New York, Minnesota, Illinois and many others that you all know as well as I, the programs are especially noteworthy.

We are speaking now, you remember, on those that function locally, as a part of other established agencies, and surely we would want to include in this category, those very excellent programs in education for family life that emanate from such local social agencies as Settlement Houses, Housing Projects, the YMCA, the societies for social hygiene, societies for mental hygiene, the family welfare agencies, and family service bureaus that already are well established and conducting valuable programs in education for family life as a part of their larger functioning within the communities.

Surely to such a group as this we need not devote too much attention to what churches across the country are doing as part of their programs. But surely too, we should not leave them out, because probably churches, both individually and collectively, have done more, have tried more ways, have been more creative, in meeting the need of their constituents, in programs of education for family life, than any of us have any awareness of. The church includes family life classes that go on as part of the church program straight through the years. Classes for young people and for parents, have a primary interest in exploring, knowing, understanding and interpreting the needs of Christian family life. Service projects emanate from their work to enrich the family and to meet the needs of family members within the church.

Some most interesting things are happening right now in many of the churches with which I am familiar. I think particularly of one of the churches here in Chicago, that has instituted a child care project in which young people of high school and college age are being trained to go out and stay evenings and Saturdays with the children of other members of the parish while they are engaged in church and war work. Such programs are valuable not only because of their help to families, particularly the young married folk of the parish, but also because of the very interesting insights and values that have accrued to the young people of the church. Such illustrations might be multiplied many fold

in some of the very creative projects that arise when the church really attempts to meet the needs and interests of the families within the parish in setting up its own program in educational work for family living.

A Common Denominator in Education for Family Life

Throughout all of these programs that we have discussed this morning there runs a common denominator, that is so close to the very nature of what we will call good education, or even for that matter, real religion, that I think perhaps we should conclude our brief survey with recognition of it. The common denominator is that in almost every case, each of these programs, whether it be in a church, a college, an association, agency or even sponsored by the United States Government, arose out of a sense of need, was demanded, if you please, by the folk who are already living in families and who wanted some of the help and guidance that could be gleaned from the professional fields of religion and law and sociology, and the many other sciences and arts that have grown up with real contributions to offer family life.

The very anecdotes that Dr. Wood gave us in the introduction, I am sure is an experience of many of us who in sincerity and humility attempt to guide and to educate, attempt to render what service we can, to the promotion of Christian family life, within whatever program we are a part.

Such a presentation wouldn't be complete without calling your attention, at least briefly, to some of the representative materials that are available for any of you who are interested in either building or further strengthening programs of education for family life in which you may have a part. Periodicals, bibliographies, pamphlet materials, descriptions of agency programs and so forth may be obtained by writing to such clearing centers as:

Some Sources of Material

American Social Hygiene Association, 1790 Broadway, New York
Association for Family Living, 220 South State Street, Chicago
Children's Bureau, U.S. Department of Labor, Washington, D.C.
Child Study Association, 221 West 57th Street, New York
Federal Council of Churches, 297 Fourth Avenue, New York

International Council of Religious Education, 203 N. Wabash Ave., Chicago

National Committee for Mental Hygiene, 1790 Broadway, New York

The National Conference on Family Relations, 1126 E. 59th Street, Chicago

National Congress of Parents and Teachers, 600 South Michigan Blvd., Chicago.

Remember that such a discussion as this, covering a brief thirty minutes, can only be a stratosphere view of just some of the peaks on the whole terrain of education for family life. All of you I am sure know many more interesting programs I did not mention. Many of you will say, "Well, I wish she had included such and such an agency." But I hope that this has been somewhat helpful and that you will appreciate my very real effort to steer clear of the temptation to discuss the developmental history of any one agency.

What has happened in one agency or in one community is of historic value only. What can happen in your town and mine depends on our awareness of needs and resources and creative imagination in fitting the two together. Your own needs are for you to discover. Our rich national resources stand ready to be tapped.

CHAPTER V

EDUCATION FOR FAMILY LIFE IN A CHURCH FELLOWSHIP

By ROY A. BURKHART, PH.D.

1. Some Guiding Principles

Cooperative Effort

IN ANY LOCAL CHURCH program of marriage and family education there are four people in the community who ought to work together, hand in hand. They are the church leader or pastor, the school leader, the parent and the doctor. I would include also the Scout leader, the 4-H Club leader and anyone else who is fundamentally touching youth life. In this way there can be a valuable pooling of resources. In the case of the doctor and school leaders particularly, there is apt to be too little sharing by the church of its problems with the home. A minister ought to know and work with the doctor who serves his community and he certainly ought to work closely with the persons who teach his children and young people in the school.

Within the church's own work in family problems, there are certain "red flags" of danger which a minister and his staff ought to be able to recognize and interpret as indicating problems that need to be met. Let me offer one illustration: One of the departmental supervisors in our church came to me recently about a boy who could not be made to give his name. There was a red flag and it indicated a problem that needed to be solved. It might be serious or not. In this case it was serious. We had some

trouble finding where the child lived. One of the boy's teachers finally made the contact and discovered that the father had deserted his family, the child blamed his mother, and he was ashamed of his name.

The church had a great opportunity and an even greater duty to work with that family to effect a solution. We did, and while the father is still gone, we have found a job for the mother, a household worker to help in the home while the mother is out, and the child and his mother are both in the church. You can see how hopeful the aftermath was of just that one small red flag signaling something wrong. And it would have been so easy for the teacher in this case to have overlooked or misunderstood the significance of a problem which demanded that whatever resources the church had be offered a family that needed them.

The Total Spiritual Program Fundamental

The most fundamental factor in a program of family education in a church is the church's total spiritual program. The emphasis needs to be made, also, that the home and the church should work hand in hand. The church needs the home as an outgoing laboratory in which all that it stands for is lived out in intimate human relations, and the home needs the church and a continuous contact with it, to keep its own religious devotions vital and its spiritual fires burning.

What are some of the things that church contacts should do? First, they should help the growing child and particularly the older young person, to rediscover, understand, and live by the will of God and the idea of the dignity of man; to find and know these not only through the formal program emphasis of the church but also through all the experiences of life. In a great novel by William Bradford Huie, "Mud on the Stars," a vivid picture is presented of modern youth as youth that is not irreligious, but non-religious, not anti-church, but simply living as if the church didn't exist. Mr. Huie makes a plea for a rediscovery of God and a new appreciation of the dignity of man. He is right. Either our children will grow up being shaped completely by their environment and led by the social stereotypes about them, or they will have been helped to live by a deep inner authority that makes for Christ-like lives.

Basic Attitudes Needed

In so much of our religious teaching, however, we stop with merely mentioning the will of God, without its ever becoming very vivid or real to growing youth. How can we make it vivid to them? I believe through emphasis like these:

1. Teaching youth a respect for and appreciation of their bodies, showing them that there is that in the universe which makes for the building of the glorious machine that is a body, with its eyes suited to the seeing of all the beauty of the universe, its ears attuned to the sound of music and human voices, its hands with which to build, and create. That it is the will of God. Their bodies should be temples for their spirits and everything they do to make them so is doing the will of God. I have a feeling that a lot of the problems of courtship and dating, as well as the significant problem of prostitution could be solved if we gave our young people a new sense of the dignity and worth of their bodies.

2. Teaching youth a respect for the tremendous worth of human personality and showing them that it is doing the will of God to create personalities which shall be Christ-like. Teaching youth that every personality should have their respect as being a child of God's.

3. Helping youth to love and appreciate and revere that in the universe which makes for human fellowship, for the power of persons to love and respond to each other. Showing youth that human fellowship can be built on such a plane that it becomes a part of a larger fellowship with God. That in all areas, between individuals, between families, between nations and races, a sort of fellowship and kinship must be built in which each partner to that fellowship will be drawn to give it his best and in which he will be sustained in his own search for the best. That it is doing the will of God to further such fellowship among persons.

4. We must teach youth to recognize and appreciate and revere those deep and nameless longings that are in all human hearts, that is, in fact, a characteristic of human hearts. The tragedy of the church here is that it isn't geared to give vent and expression to these longings in the highest possible allegiance.

We must help youth come into a right thought of themselves. We must help each individual come to believe in himself as a child of God and to live on the assumption that others like him and that he can be worthy of others' appreciation. We must teach him

to respect and appreciate the spiritual basis which he has for believing deeply in himself—the age-long plan of God to perfect the process of creation out of which he has come, the achievements of the human race down through the ages, of which he is a beneficiary.

The desolation of the future frightens young people. They are ready for a great dedication. It can be a Hitler's or it can be the Kingdom of God. The challenge to the church lies in making it the latter.

Need of Meaningful Fellowship

Finally, I must say this: the church needs to provide a meaningful fellowship for all its people, both as individuals and as families, in which the spiritual elements of life can become vital and real and sustaining. It must provide resource in marriage counseling, in family problems, in all the problems of youth. As it does so, it fulfills increasingly its function as a church.

2. A Program for a Local Church

No local church truly conceives its task that overlooks the venture of helping its families find the greatest possible fulfillment. What the church, for example, accomplishes with a growing life is largely determined by the religious quality of the family relations. So the alert church will do all in its power to help the family be an everyday laboratory where what it teaches is lived out. Also, students of marriage are finding that the surest way for two people to find happiness in marriage is for them to come from well adjusted families. So again, the alert church should be prepared to give the best and wisest help to its families. Finally, the concerns of love, courtship, and marriage are as vivid as any the individual faces and if his church provides the aid he needs in these areas then its ministry is vital to his life.

Some General Considerations

As a local church begins to make plans for an emphasis in marriage education and counseling there are some simple things to keep in mind. The more wholesome we can help the families become, the more we are contributing to the education for successful family life. What the child experiences with his parents will mean more toward the preparation for or a lack of preparation for marriage than any other thing. Also, any educational influence that helps a growing person become truly Christian in all areas of his life is the most fundamental thing in marriage preparation. All the influences in the community as magazines, movies, prevailing standards and stereotypes in the various groups will either contribute toward or inhibit the development of the kind of attitudes that will be conducive to married happiness. And we need to remember always that the more unconscious influences make as great a contribution to marriage education as the more formal educational activities; the example of one fine family in the community may be worth as much as a dozen classes in this field.

Some Principles to Guide a Beginning

Each church should face the question: to what extent are we helping growing persons become Christian in all areas of living? To what extent are we helping growing persons achieve that thought of God, of the universe, of life, of others, and of the self that makes for the greatest happiness and usefulness?

The local church should begin in this area where the people are and move gradually toward an all-around curriculum of premarital and family education. For a leader to leap into a too extensive program may either result in failure or stimulate unnecessary opposition.

The minister or education leader (and the minister should be an educational leader) should discuss the need in this field with the official board and develop with them or his educational committee a long range plan of procedure. In the beginning, taboos that may organize opposition can easily be avoided. Descriptive phrases may be used in place of words that offend and frighten people. A beginning can be made with a course for young people; later a course for young parents; later a school for parents.

At the same time the pastor can begin to give help to young couples before he marries them.

The local leadership should organize all resources. A small library can be accumulated. If there is a local library, the librarian will cooperate. A group of resourceful persons, including successful home makers, physicians, and, if possible, psychiatrists, should be enlisted. (Recently, while in conversation with a local minister, he made this remark, "I have only been in my present church six months and I haven't met any doctors yet." That astonished me. He should have been to the offices of all local physicians within his first two weeks.) Also, the minister should prepare the minds of his people for this emphasis. In the morning bulletin Sunday after Sunday there can be a notice to the effect that the church is in position through the minister and other persons to help individuals with all of their personal problems. In time, it is amazing the degree to which the members can sustain each other. In one church there are now a number of regular working committees—a group of young women to help the socially mal-adjusted girl; a group of married couples to help counsel young couples; a group of physicians to help with pre-marital and husband-wife relations. If there is both the readiness and the organized resources, people can get help before their problems get beyond solution.

A Graded Curriculum of Pre-Marital Education

Such education should not be an addendum to the regular program of the church; it should be a part of the total program. And while we will suggest some definite emphases, it must ever be kept in mind that the normal growth of the child in mind, body, spirit and social relations is fundamental. Anyone working with marriage, sees every day the difference between the superficial problems of marriage and the influence of unconscious emotional factors. In an on-going curriculum, there should be an emphasis on the dignity and beauty of the body; the creative possibility of the mind; the God-given significance of the soul; Jesus' emphasis that the human soul is more precious to God than a baby is to its most devoted parents.

In addition to this, there ought to be some specific emphases. In the seventh grade, a course on self-understanding when the boys and girls are segregated, emphasizing the appreciation and wise

use of all physical powers. In the eighth grade, a continuation with a more thorough treatment of the body and its powers, including sex as one of those powers; also an emphasis on "Living with our Parents," "Getting Along with Brothers and Sisters," "How to Get Along with Others."

In the ninth grade, a unit on "Friendship"; one on "Differences Between Men and Women"; another on "Wholesome Ways of Getting Attention." In the tenth grade, a unit on "The Family"; one on "Friendship Between Boys and Girls"; another on "Feeling at Home in a Group." In the eleventh grade, "Ideals for Boy and Girl Friendships"; one on "Vogues and Principles"; another on "Great Human Loves." In the twelfth grade, a unit on "Courtship and the Choice of a Life Mate"; one on "The Function of Marriage Today"; and one on "What Makes for Happy Marriage."

Above the high school age, each church should have an elective course available to engaged couples and to other out-of-high-school people, covering the whole field of preparation for marriage. Books fitted for such a course include: Jung: *Modern Marriage*; Bowman: *Marriage for Moderns*; Burkhart: *From Friendship to Marriage*; Jordan: *You and Marriage*; Levy and Munro: *The Happy Family*; Baber: *Marriage and the Family*.

If a church is too small for work by grades, the above plans could be worked into successive years, alternating the courses. The course for people beyond high school should be given each year.

Suggestions for Parent Education

In this area, there are unlimited possibilities. The pastor should spend a few evenings each year with the couples he married the previous year. He might also set aside one Sunday morning service when he would dedicate the sermon to them. There should be an annual course or series of group conferences for parents of babies under one year of age. The pastor might set aside six Wednesday nights each year for group interviews with parents on parent-child problems. Special parent education courses in the church school or through the week, preferably on a community basis have great possibility. There is an abundance of resource material. Write to your denominational headquarters for suggestions.

Husband-wife growth is important. Sermons can touch this

vitality as should they all other areas of family education. Special courses and occasional group interviews on various problems of husband and wife can be planned and announced.

Personal Ministry and Marriage Education

The ideal is to do everything possible in the general curriculum of the church. But these efforts need to be supplemented by personal ministry by the pastor and those he enlists to help. This ministry should provide guidance to young couples before marriage.* This guidance has tremendous possibilities. It should deal with all aspects of the experiences of marriage and it should make available to them the best resources in the field. Following the wedding, the minister and his wife should call in the new home. If the minister does this work of pre-marital counseling wisely, he will have a permanent relationship with the couple that will always leave them feeling free to come to him in time of need.

And the pastor who misses the chance to work with his families in the solution of their problems and celebration of their victories is not in the fullest sense a pastor. Not only his help, but he should enlist the resources of others, including medicine and psychiatry when needed.

The church that has a vital program of marriage education is close to life and its ministry drips with it. And the church that is close to its families, has to be close to all the needs of life and consequently close to the mind and heart of Christ.

*The author has prepared a detailed guide which he uses in counseling young couples before marriage. The title is: *A Guide for a Man and Woman Looking Toward Marriage*. Copies are available at fifty cents each by writing to Roy A. Burkhart, 1320 Cambridge Blvd., Columbus, Ohio.

3. *General Discussion of the Church's Function in Education for Family Life*

Time of Classes

QUESTION: Do you have these classes in the evening, or all sorts of times?

DR. BURKHART: The classes that are described here, so far as the young people are concerned are worked into the on-going curriculum of the youth group Sunday evening. We have no adult Sunday school, and the one reason for it is we have no place, because all of our facilities for Sunday school Sunday morning are used by our children, so we do all of our adult work through the week. Being a Community Church I think we can do that better than some of you, but we have usually at least one evening for adult education. Some Wednesday nights and Sunday nights are the times when we do our work with adults. Marriage is a part of a total emphasis covering theories of life.

Relation to Community Programs

QUESTION: Do you make any attempt to correlate the program with community programs in the same line, YMCA, Boy Scouts, and the State and Public Schools?

DR. BURKHART: There is no emphasis in the public school in this field. We tried to get it there, but as yet it has not been done. They say, "Your church is doing it." But in these schools on Parent Education, the PTA and two small churches besides our Community Church, have carried on together. This next year we have persuaded two small Protestant churches in one of the other communities to join with us. It has been a very happy relationship. We have a happy relationship also with the public school teachers working in terms of needy children. There are unlimited possibilities at that point.

QUESTION: Will you turn it back to the public schools as soon as you can get them to do so?

DR. BURKHART: I would turn back certain phases, but there is a certain emphasis that the church needs to make. The

historical study of marriage, the study of dating, and understanding it all, could be done in the public schools. But not yet. The public school people say: "You can get away with it, but we couldn't." We used to have a craft school in our church Saturday morning. Now the schools have it, so we gave it up. We used to have intensive Saturday night programs for high school people in our church. Now the high schools do it. We gave it up.

Adapting the Program to the Situation

DR. BURKHART: Somebody wrote a question here which says, "That's possible in a church like Burkhart has, but not in my church." Now I believe that is just an excuse for downright laziness. You cannot do in your church right away what we are doing in ours. You may never do that and why should you. But you ought to be doing what you can in the light of your situation. I know a lot of you are doing a lot of these things. The time was when I conducted the discussion groups for young people in our Sunday night groups. Today I conduct none of them. I am called in at times as a resource leader, but in seven and a half years we have discovered some nurses and doctors and teachers and parents who do a magnificent job, and we already have trained young people who are carrying on. One boy in medical school is super-excellent as a discussion leader. Incidentally, we have a number of young people today who can plan and lead worship far better than I ever would dream of doing. It doesn't make me jealous at all.

In seven and a half years you can discover and train leadership. You help plan, but it is an on-going thing. It is almost unbelievable the things that go on week after week which I merely direct.

It may sound out of place—please, I know you understand the spirit in which I suggest it. I do know too many ministers whom I love deeply who try to do everything themselves, and they are scared to let anybody else do much. They are afraid of being outshone, perhaps. Whether that is it, or whether they just do not trust people, I do not know. But the thrilling thing to me is to find people, then work with them; in time they have the ability to lead on.

Now, of course, Columbus is a more resourceful community than a lot of you have. The University is there; a number of wonderful people are there who may have skill and ability greater

than you find in your community, but you can find the best you have and do the best with what you do have. Some of our best teachers are people you would never dream would make good leaders because some of the best leaders are not great speakers, but wonderful resource leaders; some of the best directors of a group process couldn't make a speech to save their lives.

An Interpretation and a Challenge

CHAIRMAN HILTNER: I know you are saying as I am saying, "That's all right. If we had the capacities that he most obviously has we could make use of the resources we have." Well, I think there is something more than that. It seems to me this is pretty crucial. In any conference that is successful, effective leaders have indicated how they carry through a program and have been wise to point out that imitation of their program is not what is involved. Nevertheless, we always run up against this question. If we had what he has, in terms of resources or personality, or whatever it is, it would be different.

There is a very important principle involved in what Dr. Burkhart has been telling us this week. We find people thinking that pastoral counseling occurs only when a parishioner comes to us. We distinguish this completely from pastoral calling, or group work; we tend to think that this kind of process is in operation only when the pastor personally is on the job therapeutically.

People like Dr. Wieman and Dr. Burkhart tell us that there is such a thing as group counseling, and that begins to broaden our viewpoint. And then we see that Dr. Burkhart has a tremendous program of administration. He has a paid staff, and a great volunteer staff. We think that is all right; that gets results; but our main interest is pastoral counseling.

Personally, I think this is pastoral counseling—this that we have been recapturing—and God bless us for having had the vision of it. In recapturing the sense of the personal ministry which includes family ministries, we have done a perfectly tremendous thing. At least we are on our way to it, and I think it is bearing fruit in the life of the church.

At the same time what we are interested in are the results. Now if the results come by the minister using the prestige-making activities—if I may be perfectly frank about it—in his counseling,

alright. If, on the other hand, there are certain other activities through which those results can be best achieved which do not, in short, make very much for prestige—why should he not be big enough to see those and work towards them?

For example, the preaching ministry is obviously the greatest prestige-making activity in the church. I do not use prestige in a derogatory sense. A minister who does not have prestige in status with his people cannot work with them. Consequently, the minister who stands in the pulpit, who has that prestige, has a very different role, when consulted by an individual, and that can be turned to great account, as we have learned this week. I would remind you also that the minister who sits in his study and has people come to him, also has one of the most prestige-making activities in the church right there. Some have done that and we think it is worth while, and so it is, tremendously worth while.

But Dr. Bonnell would tell you that the number of people in the course of a year to whom he can give more than one interview, can almost be counted on the fingers of two or three hands. I do not see how any minister is going to deal, in any intensive way, with more than fifteen to twenty-five people over the course of a year, and the answer Dr. Burkhart gives is, it seems to me, in essence applicable to all of us. Part of that is a matter of administration; it is a matter of organization. To us such an organizational set-up as will really meet individual needs in each situation may not create a lot of prestige; not nearly as much as sermons or counseling with individuals. But if we are interested in getting the job done, the administrative element can be essential.

The more complex our churches become, the more we have to fight to get in a program like this, some aspects of it being handled better by the public schools than we can; other aspects being handled by the Boy Scouts and others. It becomes conclusive that we have more and more of a distinctive job to do. Much of it must be done by our being willing to be administrators in the situation. What I mean is organizing effectively all the counseling resources of the church.

Pastoral counseling in the sense of individual conferences is much more up to the temperaments of some of us than are administration, preaching and the other activities we can go through. Dr. Burkhart must confess to some extent that he specialized along this line, not to the exclusion of other things, but he specialized in

it. That is all right. Some of us may want to specialize in the same sense in which he has—very good. But even for the person who does not find it practicable in his church to have quite the extensive program that Dr. Burkhart is able to have—I mean even the same number of activities, or the same weight of emphasis as against other important things in the church program,—this essential message of doing as much as you can through getting other people who are competent to take responsibilities, is an extremely important thing.

Relation of Church and Community in Family and Parent Education

QUESTION: Now that the Alice Freeman Palmer chimes have quit their regular noonday concert, I would like to ask this: It seems to me a great deal of this would much better be done in a community fashion than by the local Church; particularly in the smaller communities and where the churches are smaller, and so the groups of these particular ages would be in a local church very small. This would make it very personal, like the case where a young lady was asked about the congregation Sunday night, and she said that she wouldn't tell how many were there, but she blushed every time the preacher said "Dearly beloved."

It becomes much more embarrassing when you have smaller groups and some people would hesitate to come into small groups under certain circumstances. There are community resources also that we should bear in mind. I think, for instance, of out-of-the-state traveling libraries. We can have one for a month or two in our community. We do not have to purchase these, ourselves. There is also the State Department of Public Health that will send into our communities, particularly in the schools, cooperation for a regular period of education on this basis. I am wondering if you know of a community where the churches have taken the initiative to start a well-rounded community program in this field that would somewhat balance, or equal this program which we have heard about this morning from an individual church.

DR. WOOD: Let me say, since you address the question to me, that we, in the Federal Council of Churches, could hardly do other than encourage cooperation in communities among the churches. There are many things which can be done on a community-wide basis in the smaller communities and in the larger communities,

and those elements of the program ought to be emphasized. So far as training of leadership is concerned, if you have a good leader in your church, why shouldn't all the other churches in the community benefit by that leadership, so I say, yes, to your principal question. At the same time, so long as we have individual churches, yours and mine, I do not think this matter of education for family life, the promotion of religion in the family, and everything else that pertains to the family, should be organized on a way radically different from the organization of the rest of your program, as if, so to speak, what we are doing already, were the regular curriculum and these other things were frills or electives. In all of our work let us move forward toward a better job of inter-church cooperation, but let us also integrate this matter very close to the heart of our church program.

A Family Life Program Not a Load but a Lift

This question comes to me again and again. "How can a minister do all these extra things when he is doing so much already?" To this I say, "This kind of a program is not so much an extra load which you, a busy man already, will have to carry. It is a tremendous lift." That is an answer to another question which came up as to how Dr. Burkhardt can do all of this. It isn't just Burkhardt who is doing it. He has drawn upon the lifting power of his whole church in a way which is quite inspiring, and then, although Burkhardt has been criticized again and again—as he himself admits—I think his strength is as the strength of ten because his heart is pure though we do not always agree with his exact mode of putting it. After a presentation of some of these matters a young man stood up and said to the leader, "When I was in the seminary you came and presented the need of an educational program for family life. I was about to go into my ministry and I took it very seriously, and in the six years of my ministry I have tried to do a good educational job with my young people and parents, and I have tried to do a good job in pre-marital counseling, and follow-up. The result is that I know perfectly well that I have several young families in my church whom I couldn't have touched if it hadn't been for my special interest in them and in their homes, and these are among the most active, the most capable, and the most vigorous people I have in my church." They were taking various offices and helping to carry on the program. That is the

secret of the whole thing. If we draw upon resources in human lives, and in families, we get this total process of the promotion of religion operating in a hundred centers, or in a thousand centers, namely, the homes of our people. This is better than for us to be like the prophet under the Juniper tree saying, "I only am left" to carry all this burden. Our ministry is not exclusively pulpit-centered. It is also home centered and therefore the pulpit itself has more power.

Creating an Atmosphere in Which Personal Problems Can Be Discussed

DR. BURKHART: A good many times you hear this question raised in a small community: "You can't discuss these personal problems." Now, of course, while our community is rather large, our church has a marvelous fellowship, and if I happen to pray for somebody, everybody is trying to find out who it is, because there is a close fellowship there.

If in a group individuals are hesitant to bring their needs into the discussion, then that group fellowship has not gone to the point it should. There is where a real growing sense of fellowship is very important, and that only grows as people have satisfying experiences with each other.

It is thrilling sometimes to me to hear a boy say, "Well I just can't get the girl I want" without any embarrassment; or a girl will say, "I never yet had a date." At a college group meeting I had a Junior girl say, "I am embarrassed; my father died, my mother married again, and he died, and now she is going to be married again, and I haven't had a date yet." The fellowship there was so that that girl felt free to bring her need into the picture. It is hard to get that, but it can come, and when it comes you have the most ideal educational opportunity.

How to Get Leaders

QUESTION: I think it is an indictment of me and some of my fellow ministers that we offer the better people a job like teaching in our churches and they are the people who won't do it. What have you to say to that?

DR. BURKHART: I do believe that if the spiritual life of the church is all it ought to be and the reciprocal ministry between groups and persons is as extensive and meaningful as it ought to

be, that problem will be less than it otherwise would. Here is one thing which encouraged us this spring. When the time came to nominate men for the various Boards, every man approached agreed to serve, and that was thrilling to me.

Last summer our Young People's Youth Council officers and I, and some of our staff, selected the couples who were to be new youth sponsors. We needed eight sponsors for eight groups of young people. Seven of those selected agreed to serve. The problem you mention was real six and a half years ago; it becomes less and less of a problem and I think the spiritual quality of the church as it grows through this reciprocal ministry, results in the kind of love for the church, and a feeling of importance for the church, that makes the more able perfectly willing to invest their time. But we still have the problem.

QUESTION: Here is a young doctor who insists he is tied down all week and wants to go to the country on Sunday. What could you do?

DR. BURKHART: I would talk to him and work with him and lay the opportunity on him. I have found this, that the people hardest to get, when you really get them, make the best helpers. The fellow who says "Yes" the first time may not be the best leader. Have them to dinner. Talk about the thing you want them to do. Jesus did a lot of eating with people.

QUESTION: As a layman I was thrilled this morning by what Dr. Burkhardt told us about how he ran his church and got the laymen working. I am ready to mark him 100 per cent right. Do they keep busy in the summer when you are away?

DR. BURKHART: Yes, they do.

Democratic Participation

QUESTION: Now are you strong enough, and dare you call your congregation together so that all members have something to say about things in the congregational meeting? I have been praying to live long enough to find some preacher who dared do that.

DR. BURKHART: I have to. But I would like to say this, sir, that there are some things that are decided in such a way that the group agrees to it. I mean, for instance, that we don't say to the mass of people, "Who do you want as your sponsor"? Now you

may not like that. I think democracy permits planning. But the general policies are determined by the congregation. Our church is set up like that. You couldn't get away from it.

QUESTION: Dr. Burkhart, do you use the scout programs in coordinating your other educational programs?

DR. BURKHART: Yes, we have a boy scout and sea scout program in the church. Most of the boys in that age in our church are in those programs. They naturally start with hygiene and problems of that sort, and what they do is not in conflict with what the church does. I think it has real value. I think the correlation problem there isn't difficult.

DR. WOOD: I wonder if Dr. Burkhart would not like to look at some written questions and spend the remainder of our time with the written questions.

A Personal Question

"Bill Burkhart doubtless went to dances when he was in high school. Modern dances begin at ten or later and continue until two or three." The question goes on, "By the time he got home it was three or four. What, if anything, did his parents do about it?"

Well, now somebody is a mind reader! Of course, the interesting thing is, when Bill was in high school the Saturday night social activities in high school were carried on in our church, and they concluded at midnight. There were, I think, when he was in high school, only three or four dances put on by the school. The Junior Dance and the Senior Dance. About twice a year *we* have a big Saturday night party, and when we do then the high school doesn't.

Parents and Children Working Together

In our family we have always had certain agreements—a certain time when the child would come in. We feel that the behavior of our children should be determined by the family and not by what other families do, because if a child grows up shaping its behavior by what other people always do, then—well I think a family ought to fill a different function.

As I remember, Bill was supposed to be in at 1:30. Bill was generally there—sometimes a little late; sometimes he couldn't control it; sometimes she couldn't control it. Plenty of other boys and girls stayed out late.

Now we have a Saturday night group of young people who meet in homes every Saturday night. There is an idea I would like to suggest to you. Some of the young people, instead of going to the high school parties, come there. It is a place where college and high school people go to one of the homes and listen to records, symphonies, and then eat; then maybe just bull; a glorified bull session; maybe get home at 1:30. They still beat their parents—a lot of them. But the thing I want to make clear is that I think the rôle of the home is to determine its policy rather than to let other homes determine it.

One other suggestion: There has been stimulated by our PTA groups a plan in our community which I think is wonderful. Parents of certain ages get together and agree on a policy, and it has been magnificent. Our sixth grade parents have gone together and all agreed—No formal dressing of sixth grade pupils. That has been stimulated by some people in our church, not by our church; it has come through the PTA groups. We are trying to strike at the fraternity business in the same way. What the result will be, we are not sure.

A Question on the Menopause

CHAIRMAN HILTNER: There is a very important question here. I shall not read it in detail. It deals with menopause and all the things involved in that. Now you cannot deal with them entirely in five minutes, but it is a very important question and I wonder if you would say something about it.

DR. BURKHART: I am awfully glad to have the opportunity, because I think there are things the church can do. Now there are certain women, when the menopause comes, who get into difficulties because their mother and their grandmother did. A woman not long ago called the church office and said—"I think I am going crazy" and the Secretary said, "You had better see our minister" and so she arranged an interview. The woman wanted me to come to the home but we said, "Can you please come to the church"? When a woman is in that attitude, you had better get her to come to the church. I, at least, feel the interviewing room is better for that sort of a situation. She said this interesting thing: "My grandmother went crazy when she had menopause, my mother did, and I have always expected to." That is in the picture with certain people. I do not know how general it is.

We have nine groups of women executives who used to meet together to eat. Now those groups are doing some very interesting adult educational things. We have in the groups women who are getting around that period. We have had a series of group processes with one woman in Columbus, Dr. Meyers, and she has done some very interesting and valuable things in helping people objectively in their experiences.

In our daily study we are constantly trying to help people act on their good impulses, to look at life as it is, and not as they feel it ought to be. That has been helpful in this Wednesday morning group I told you about, in which women come—women who have a sense of need—and we feel that they can get that need supplied better there than in the personal interview. We found many women getting help in that group. Their concerns and anxieties can be objectified and their thoughts made positive.

When difficulties come, depression or paranoid tendencies, or feeling of compulsions, then the minister ought to find opportunity to talk with the person and it may be that he will need to get her in touch with a physician if she isn't in touch with one. He may also need to get her to somebody who can help her in ways the physician cannot. At this point I would call in a psychiatrist quicker than at any other time.

CHAIRMAN HILTNER: This question includes: "This is not wholly a woman's problem." Can you say a word about it in reference to men?

DR. BURKHART: I think the relationship between the husband and wife will have something to do with the intensity of the experience. I do think this: we have to constantly encourage our families to have understanding.

May I give this illustration? Mrs. Burkhart and I were being entertained in a home one evening. I nearly lost my breath because it was so unexpected. The mother was irritable and touchy—we knew them very well—and she flew up about something in connection with what was happening at the table and after she had gone to the kitchen for food, the small son about twelve looked up at us and said, "Don't mind my mother; she is about to menstruate."

Now that is an unusual experience, but you know it thrilled Mrs. Burkhart and me no little. There was no embarrassment.

Maybe that woman had the concept of a "sick period," but all of us know that before the beginning of menstruation there is systemic tension, and the fact that that family had understanding and that boy could throw understanding around his mother, was a glorious thing.

Mother didn't hear it, but, you see, the family understood. If the husband and children can throw understanding around some of these developing tendencies of anxiety, depression, that feeling that others are against the individual, it will cushion those attitudes of the woman's feeling of insecurity. If she feels unloved and unwanted, then undoubtedly menopause brings with it emotions it would not otherwise bring.

DR. WOOD: One matter in connection with this question of menopause which arises frequently is the misconception in the mind of women and men, to the effect that the sexual fellowship of man and woman becomes radically altered, or impossible, or unrewarding after this change in the individual. To get that misconception cleared up is quite valuable. I fancy that any bona fide authority in this field would say that where the sex life is thoroughly wholesome and desirable and well integrated with the totality of expression of affection between man and woman, that even the sex life itself can go on practically unaltered to the borderline of old age itself.

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Part Three
**Counseling on Marriage and Family
Relationships**

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CHAPTER VI

COUNSELING BEFORE MARRIAGE

1. *Premarital Interviewing*

By ROY A. BURKHART, PH.D.

I SHALL ASSUME HERE that when we speak of pre-marital counseling we shall be speaking of those couples who have come up to the actual point where they intend to be married and are seeking all the light they can get on the subject from a person qualified to give it. I am going to exclude at this time a good many things that might rightfully be considered under pre-marital counseling, such as, for instance, the problem of *getting* a husband or getting a wife—the situation which the girl in Professor Burgess' story characterized as finding a man who would fit into her situation.

Not that this is an unimportant problem. I think one of the big problems that the modern church faces is how to get enough Christian men for its Christian girls, and any minister who overlooks this particular item overlooks a very important one. But for reasons of space and unity here, we will not discuss it.

Nor shall I go into the pre-marital counseling that naturally comes during courtship and engagement, although I feel personally that the time for fundamental counseling is at the time of

engagement or before. Frankly, a lot of things could be avoided by a physical examination before the engagement. Otherwise, suppose a physician's examination should reveal certain things two or three days before the marriage. It's pretty late.

As an example of desirable early counseling prior to or during engagement rather than immediately before the wedding, I had one young farm agent and a girl teaching home economics come to me and say, "Do you think we ought to get married?" I told them that I didn't have the wisdom to answer that question but that I would try to help them to do so for themselves.

We had quite a discussion. We looked into their personalities, their backgrounds, their philosophies of life. We looked at his vocation through his and her eyes. We had physical examinations, and then after a series of two or three conferences I was able to say, "Well, now, don't hold me responsible, but it looks favorable to me!" Then and there he stood up and made a beautiful proposal to the girl. It was magnificent. When he finished, she answered by rushing to him and . . . but I looked out the window!

Most couples, however, will not be so objective in seeking counseling early. They will come a short time before they intend to be married and counseling must be done at this time. It is of such counseling that I would speak here.

Cooperation with Physicians

It seems to me the wise minister is going to have a group of people who can work with him in his pre-marital counseling. He ought to have a group of physicians and he ought, before recommending them to his couples, have some chats with them. Some physicians are not prepared to give wise counseling in this area.

I might cite the following incident as an example: I had one physician give a girl a vaginal examination and then remark casually afterwards, "You are all right, but abnormally small." As a result of this remark, the girl had emotional aftermaths that were very serious. She went home thoroughly excited and distraught, and had she, in such a condition, gone into the first sex relations with her husband, she would have been in a state of tension that would have created all sorts of unnecessary difficulties.

The physician in this case was fine and reputable, but he didn't stop to think what a chance remark of the sort he made would

mean to some girls. I sent the couple to another physician who examined both of them and was able to assure them they could absolutely accommodate each other. The information relaxed the girl and they were able to make a very happy and fine beginning to their marriage.

There ought, therefore, to be several physicians with whom the minister can thoroughly discuss the nature of the work they will be doing together. I have had a series of luncheons and evening discussions with the physicians who work with me. The minister who is not close to his physician and does not appropriately make use of his resources, certainly misses a real opportunity to divide the function of pre-marital counseling between them.

I believe it is wise also to find one neurologist and one or two psychiatrists who will also be available for counseling with the minister's couples. There are occasionally difficulties which the psychiatrist can most happily solve.

It is my practice not to marry a couple without going through a process of study with them. If they are not willing to go through that process, they are sent to another minister. In seven and one half years I have married 621 couples and I have gone through an intensive process with all but a few. There has been a degree of study, however, even with those. I have lost perhaps a dozen couples who were unwilling to go through such a study. Some ministers have told me, "If you demand that of your couples, you won't have any weddings." I have averaged 100 a year and I believe that figure speaks for itself.

The number of pre-marital interviews with a couple will depend largely on the degree of insight they show, their questions, and their interest. I ordinarily have three one hour interviews with a couple before marriage and one subsequent to marriage. The first three are in my study. The fourth is in the couple's home after their marriage.

Points to Consider in Pre-Marital Interviewing

I have incorporated the material I use in counseling in a small booklet which is read and discussed by the three of us during our interviews. I have personally found that it is psychologically helpful to have something that we can lay between us and go through together. It tends to objectify the experience, and affords at the same time a described process that they can follow.

Here are some of the things we consider together: First, "Are you really in love?" This will have its difficulties. Obviously, a girl will occasionally come to the minister for pre-marital counseling in relation to a man for whom you doubt whether she has a fundamental devotion. He may be her one chance and she is going to marry him. Clearly, talking about the choice of a life mate with the girl who has had many chances to marry, and the girl who has had only one or two, are different situations.

Secondly, "Are you ready for marriage?" The chronological age of an individual is not always the determining factor here. Sometimes a person twenty years old has a satisfactorily mature and adult emotional viewpoint, while some individuals of fifty have the emotional stability of an average adolescent. It is extremely helpful to get couples to think through this factor.

The third point we discuss is, "Can you build a companionship which will grow through the years?" At this phase I use an objective personality schedule. While it doesn't tell everything, I have found a schedule such as Bernreuter's of Stanford University extremely valuable in helping couples see what their judgment of themselves looks like on paper. Their emotional development, tendency toward mood swing, introversion or extroversion, self-confidence or self-consciousness, etc. as revealed by the filling out of a questionnaire are graphed together and they are enabled to get a picture of how their personalities look beside each other.

I have found these graphs of personality pictures significant. Obviously, if both of the partners to a contemplated marriage are very dominating, or if one is strongly introverted and the other almost equally extroverted, then these facts should be recognized and provided for in their marriage. They are factors which basically affect kinship in people.

Fourth, "Have you faced the problems of marriage frankly and with mutual understanding?" It has been my experience that a couple can face certain of the problems of marriage better before than after such marriage. While the solutions reached before marriage should sometimes not be absolutely binding afterwards, yet it is extremely important to settle such questions as "Shall we have children?" and "What church shall we choose?" before a couple are married.

An important point to be discussed, and one all too commonly slighted in pre-marital counseling is the question of responsibility

for income and the thinking through of a budget. A wise provisioning in this area would alone do much to insure successful marriage.

"Why you will want to see a physician." This point has been discussed earlier in our survey, but I might do well to add here that a lot of young people go to the physician at such a time with a great deal of fear and hesitation. Again, if the minister and physician are partners in the situation, and the young couple go to the physician with an understanding of this, then an entirely different mental attitude can be set up. The young people feel that they are expected and their situation understood by one who is just as much interested as is the minister in making their marriage a happy one.

Seventh is the question, "Have you prepared for the greater sacrament of marriage, the giving of yourselves to each other in sexual kinship?" If the young people go to a physician with whom I share my counseling, I expect him to give certain interpretations. If they go to one with whom I am not acquainted, or with whom, for one reason or another, I have had no opportunity to chat, I go into greater detail myself in this area than otherwise would be the case. I make a brief interpretation of this greater sacrament of marriage as a sexual fellowship, and a way of symbolizing a relationship of persons that is fundamentally akin to the handshake, and the kiss. The fellowship of bodies sexually in marriage becomes a significant way of symbolizing in an outer manner a fundamental inner grace of unity. It seems to me that an interpretation here, from a spiritual point of view is very valid and very real, and here again, the minister and the physician need to share the responsibility. I might add this: for a counselor to give a couple a book on the techniques of sexual relationship and not discuss it with them is wholly unsatisfying. Many times they are not emotionally prepared for what they read there and get impressions that need to be aired.

We are brought next to the significant question of "What part is God to have in building your home and in growing in your kinship?" I have found a good many ministers who do pre-marital counseling who never get to this point. And the minister who misses the chance of tying his young people up to Christianity and the Church at this time when their hearts are especially open, misses a rare opportunity.

Again and again I have taken a boy and a girl into the church at the time of the marriage ceremony. It makes a very beautiful and very significant relationship.

Along this same line, I wonder how many times ministers marry a couple without the couple's knowing or seeing the ceremony beforehand, and ask them to make vows without ever asking them first to think through what those vows mean and imply?

I say this to my couples: "Here is a suggested ceremony; here is a copy of the Episcopal, the Methodist, and the Presbyterian. Take them, look them over, study them." Sometimes they take all of them and write one of their own, using the regular vows, and I have had couple after couple spend hours in planning a ceremony and thinking it through. I think this is an important and extremely significant part of our marriage counseling.

Finally, I discuss informally with my young couples about to be married, two ideas. One is to keep their marriage God-like and to keep it growing. The point is stressed that theirs is a spiritual relationship that should grow through the years.

The second emphasis is on the importance of their obligations. We are living in a day when a lot of people live by their desires and wholly forget their duties. Marriage carries many important obligations with it—it is one of the most dangerous areas in which to forget them.

2. Prospects for Success or Failure in Marriage

By ERNEST W. BURGESS, PH.D.

In order to attempt to predict success and failure in marriage, it is first of all necessary to have a criterion of what is meant by success. Remaining permanently married when one marriage out of six ends in a divorce court is one criterion, and happiness of the marriage is another.

Other possible criteria are marital adjustment, personality development, or what society expects of a marriage.

Adjustment Score

In our study we selected adjustment as the criterion of matrimonial success. We selected twenty-six items to determine an adjustment score such as agreement and disagreement over finances, recreations, religion, table manners, rearing children, and so forth. Other items included were confiding in each other, demonstration of affection, common interests, and use of leisure time. For example, one question was "Do you both prefer to be on the go, or both stay at home, or one be on the go and one to stay at home."

These responses were then weighed; that is, zero was given for the answer meaning the lowest adjustment or no adjustment at all, or an answer to a question might be given five points if it represented a satisfactory adjustment. Then these points were added up to secure a total adjustment score. This total score for each of 526 couples ranged from twenty points for lowest adjustment up to 200 as the score for the best adjustment in marriage.

With this criterion of adjustment expressed in numerical form it was then possible to take certain background items and certain personality items and see how they were related to adjustment after marriage. The single item that showed the highest relationship to marital adjustment was the happiness of the parents' marriage. If the marriage of the parents on both sides was very happy, then there was a very high probability that the marriage of the couple would also turn out happily. If parents for both sides were happy, there was quite a high proportion of their children who were happily married. If on both sides the parents' marriage was only average or unhappy, or very unhappy, then there would be a very high proportion of marriages of the children with poor adjustment.

These findings are averages, statistical averages. They represent the way the factors studied would work out in a majority of cases. There are always exceptions, cases where the marriage of parents on both sides was very unhappy, but where, because of the determination, intelligence and adaptability of the young couple, their marriage turned out very happy.

Sunday School Attendance in Relation to Success in Marriage

Attendance of young people at Sunday School seemed a factor of high significance for marital success; better than their attendance at church. Those who never stopped attending before eleven years of age, both young men and women, had some probability of success in marriage; those who stopped after fifteen but before eighteen higher, while those who were still going to Sunday school at the time of marriage, had the highest probability of a successful marriage.

Church weddings scored rather high in relation to happy unions as compared with marriages not in the church and by civil officers.

Dr. Paul Popenoe, on the basis of this finding, wrote an article in favor of bigger and better church weddings. I am not at all certain if the couple marries in church just to add five points to his probability of success in marriage, it will therefore get these five additional points for marital happiness. If couples want a church wedding, the attitudes that are involved in that decision are probably more significant than the ceremony; yet it may be that the marriage ritual does itself add something.

Other points and factors make for success in marriage, such as similar cultural background; desire of both young people to have children; receiving sex information from their parents; and a high educational level.

Method of Scoring

For each of thirty factors like these we gave points according to the way in which they were associated with marital adjustment. For example, if the marriage of the parents on both sides rated very happy, a couple would receive seven points; if they both went to Sunday school up to the age of seventeen, five points; and so on until it received a total prediction score. The actual scores received by our 526 couples ranged from 200 points, which was the lowest, to 700 points, which was the highest score of any couple. On the basis of these scores, we constructed an expectancy table of success and failure in marriage. Using this expectancy table it was possible to have a young couple fill out a schedule before marriage so that the probabilities of its adjustment in marriage could be predicted.

It could, for example, rate as a No. 1 risk, falling in the group where ninety-five per cent of couples are likely to be successful in their marriage; a No. 2 risk, where ninety per cent are likely to be successful; finally, you would reach a No. 10 risk group, where only ten per cent of the couples are likely to succeed in their marriage.

This statement, in short, outlines the statistical method of prediction. It needs to be supplemented as Dr. Hulbert would be sure to tell you, by the individual case study, to see what are the dynamic factors actually operating in any one case. Statistical prediction shows how factors work in the mass of cases. The same factors may operate quite differently in an individual case.

In conclusion, I want to ask Dr. Burkhart a question! If, in interviewing a couple, he finds that a marriage is likely to be headed for disaster, what does he do?

3. A Psychiatric Approach to Premarital Counseling

By HAROLD S. HULBERT, M.D.
Psychiatrist, Chicago

Introduction

DR. HULBERT: For reasons not well known to me, I am my bishop's psychiatrist. The Episcopal bishop inherited me from the previous bishop who inherited me from the previous bishop. My duty to him and my duty to you is to keep him and you from making a certain mistake, the mistake of expecting beyond the limits of human nature. We psychiatrists can see below and beyond your horizon. We can draw conclusions that you cannot. From them we reckon backward towards normality—and I envy you people who deal with normals, because our work is like working at a live autopsy table—our broken down cases live on, whereas the surgeons' broken down cases are buried.

Time

I agree with a good deal of what Dr. Burkhart said, and with Dr. Burgess. The *time* for counseling, as the first speaker said, should be early. I think it should be when *they* feel the need for further advice. Some people are more self sufficient, or, feeling inferior, overcompensate with a form of extreme self sufficiency, but sooner or later they realize that they need advice.

It is quite true that they do not seek advice from their parents, or, if they did, the advice which they accepted was given long before they became engaged. It is perfectly hopeless to tell a couple, "Don't get married" even if one of them is an epileptic, or feeble minded, or insane, or inadequate, or a criminal, or has a poor social record. I am quoting cases. They will marry. It is no use telling *them* not to marry.

I was asked on the witness stand one time in relation to an old lady marrying a young man, "Doctor, getting married is a symptom of what?" I said, "It is not a symptom. It is the one incorrigible habit of the human race." No, you can not stop it. *You* can not stop any engagement from going on. The only thing which will stop it is a third person cutting in, or gross unworthiness or growing stale, and so on—natural and normal causes for disengagement.

Dr. Burkhart said that the minister needs a group of wise physicians on his staff. We psychiatrists need wise ministers in our community. I am tired of patching up ministers' mistakes.

Pitfalls

Of the two most common mistakes, one is that the minister is prone to be autobiographical. Because *he* did so and so when he was engaged, it is good for others. He may recommend, because the girl he was engaged to was tuberculous and not physically fit, the practice of birth control. I think the ministers ought not to practice medicine any more than we should preach sermons.

The other thing is, the minister is apt to make the mistake of not evaluating the person's biological age. So many people are immature. Let me describe a certain type,—just one of many that you could diagnose with your eyes if you were permitted to:—the "skin you love to touch," the short stubby thumb, heavy "piano" legs, pendulous breasts, i.e. the pituitary immature,—

those persons should not marry until they are 25, 26 or 27. That form of immaturity is recognizable at once,—at a glance. To assume that these smiling brave persons are mature enough to carry the responsibility of taking care of a home and partnership is a mistake in judgment. There are many other causes of and standards of immaturity.

MQ

I think it is possible to make an *impressionistic* diagnosis of a person's "MQ", Marriageable Quotient, (instead of IQ, Intelligence Quotient). Impressions taken without statistics, on a bit of history or in which you generally know something of these people and how they appear to you, will not be far wrong. Your eyes are much better guides than your ears in sizing up people. Your ancestors used their eyes long before language was developed. Trust yourself that way.

You tend to debate marriage as though people had at least three years of high school, or more. You do not realize that most marriages are contracted between persons who have not that much of educational advantages. We psychiatrists who see the morbid know that.

As a brief illustration of inferior people who make inferior or even hopeless matings, there is a form of paralysis of the arm which is known as Saturday night palsy and also known as crutch paralysis or known as "Bridegroom's paralysis." It comes for example from a drunk lying with his head over the back of a chair all night with his head on his arm and getting paralysis. It is extremely common among drunks who get married and her head nestles under his shoulder while they sleep in stupor and he is too drunk to note it, but tomorrow morning they find that they are married, and he finds his arm is paralyzed from too long pressure on the nerves of the arm or nerves in the arm pit. You do not see those people. And yet when we are doing counseling for marriage and drawing some conclusions and statistics we should bear in mind these and similar people who may show great drive in some direction or other and may show terrific inferiority. All you have said here this morning is applicable only to persons who have had more than three years of high school.

You say,—and I am so glad to hear you say it,—you refuse to marry certain couples. I would say you should refuse to perform the wedding ceremony but let the public officials marry if they

will, persons whose future marriage is apt to be in Classes C, D, E, F, G, etc.

I have here a morbid list of marriages. Classes A and B are the only ones you ministers should marry. I will give it to your secretary for a foot note. If you want to read the horrible stuff it goes down to such things as: "Should she marry somebody in the penitentiary, or Should a person be married if it is known that that person is sterile and has not told the partner;" marriage from blackmail; marriage of prostitutes; if they became engaged before each got divorced; if they had relations with each other before they were divorced, and so on. These indelicate situations are to be borne in mind, because people will mate. The Church does not have to participate in any such weddings, but later must recognize them as valid marriages.

Interview

The idea of interviews before marriage is very nice, if they are sufficiently brief, because the interview, I feel, should be provocative of thought rather than provocative of recitation to the minister or priest, for what a person thinks of, each for himself, is more binding than what they are told.

The idea of an interview after the wedding,—shortly after the family is established in their new home for the Dominie and his wife to call on them,—is superb. I think that is the best of all the conferences.

I have said that marriage is not a symptom of anything, but I do tell you that an engagement period is a neurosis. I hasten to define my terms. I want to be understood: I do not care whether you agree with me or not.

Neurosis

More often than not an engagement is a neurosis. Like a neurosis, an engagement is characterized by either doubts and uncertainties on the one hand, or compulsions on the other hand. Nature's compulsion is that the two persons be drawn closer and closer together and that sometime along the line they start a family of their own. We hope that sometime antecedent to that they are formally engaged and formally married and the marriage recognized by the state and community. Doubts and indecisions are in contrast to compulsions just like heads and tails on a coin.

Or if I should say, "I wish to be rich and I fear to be poor," it is to express the same idea; one is positive and the other a negative term. Doubts and uncertainties are negatives of the compulsions.

Engaged persons have emotional instability. They can get tearful very quickly; they are touchy, irritable, easily offended. Any emotions can arise extremely easily and to a profound degree. These engaged persons are tense internally. They have what we call visceral tension; palpitation; sweating; attacks of indigestion; they have physical restlessness and emotional anxiety. And they have another trait, I do not know the correct word for it, "unsatisfiability" is the word I have coined, of a person who cannot be appeased. And thank God they have that trait. It shows that their engagement is wholesome and making proper progress.

Now since I have mentioned a neurosis, and you have all read volumes on Freud until you got a headache, I would like to make very plain, if I can in 300 words, and explain to you the *origin* of a neurosis, so that perhaps you can help your people a little better.

Now we will assume that this is a door, and I am trying to get in, and someone is pushing it and me back. Now that illustrates three of the theories of the origin of a neurosis. My getting in through the door, is *incomplete*. The French school of thought, Janet's, is that a neurosis is caused by incompleteness. They have their neuroses because their biological life is incomplete. It should be. Second, from his viewpoint it is a matter of *repression*. My opponent on the other side of the door is repressing my entering. That is the German viewpoint, Verboten. Third, from the viewpoint of the two of us together, we are in *conflict*, and that's Freud's viewpoint, conflict in the internal mental life; conflict of the individual,—"I want to, but I mustn't." A typical example, a man would like to marry his sister. "I want to but I mustn't." A bank clerk stealing money, and so it goes. The American viewpoint is that those three are the same thing, differently described.

Wrong Timing

The British come through with a very different theory of the cause of neuroses, and this will explain a lot of the problems of your engaged couples, and I hope will help you in your counseling. The British viewpoint is that neuroses are caused by *wrong timing*: normal thoughts occurring at the wrong time of

life. Consider a boy seventeen or a man of eighty—don't quote *Thanatopsis* to me, I have read it,—should a man of seventeen or a man of eighty write a poem on death? Eighty. Which should go (be excused for going) to a burlesque? If a man of eighty goes it's wrong timing.

Should a couple when they are engaged talk about what grounds they will have for a divorce? I have had them. And, "Suppose you die first, or I die first". . . . Why, they ought to be out buying furniture, and take up the question of who will die first when they are 40 and they want to increase their insurance.

This wrong timing is the biggest difficulty today with one exception that occurs in our engaged couples,—the other one being immaturity.

Just Engaged

I maintain that when a couple is engaged they ought to be engaged,—just engaged and not half married, not cheat a little bit. Sex should be reserved for married people who can assume the responsibility that should follow. There is your rule. Sex does not belong in the engaged period. If it does, it is wrong timing. Neuroses may thus be earned, and are not inflicted like a wound in an auto accident.

Wholly Married

And after they get married some folks act like they are still engaged and "don't have any kittens." Wrong again. When they are married they should be 100% married, and don't you ever advise any couple on birth control unless there is some physical or biochemical reason for birth control which *the body* can recognize. If the woman has tuberculosis her body knows it's sick. You can recommend birth control to them, surely. But because they are poor you should not; the body does not know the difference between a \$2 and a \$20 bill. You can only advise in biology, biology as a whole, what you are talking about now.

Please do not recommend birth control as many ministers have because it was a part of their own life, autobiographically. If a couple starts marriage with birth control and they do it unauthorized, one of them gets a minor neurosis: if they do it authorized one or both will get a major neurosis. You must not, you dare not be a causative factor toward that upset.

Physical Examination

If you are going to send your people to a physician, especially the woman, please send her to one whom long ago you found to be the doctor who has the tenderest and gentlest manual technique. Do not go solely by his brains nor his intelligence. It is a very painful process. It is mechanically very painful; so pick out some gentle person if you think a vaginal examination is necessary and indicated.

Prerequisites and Ineligibilities

Pure love, of itself, is insufficient warrant to be engaged, for there are other prerequisites *every one* of which must be present to make the engagement and marriage a success, and there are several ineligibilities *any one* of which would doom an engagement or marriage; nevertheless, without pure love the engagement and marriage are doomed. So also, pure sex in marriage is an absolute essential in normal marriage: the physical capacity for pure sex may be assumed in advance in normal healthy people, for when average sex incapacity will be found after marriage there are almost always indications before marriage, e.g. the warped skeleton of a crippled hunch back, belated and irregular menstruations, obesity, profound immaturity, etc. It is safe and proper to assume normal capabilities in sex physiology without examinations.

Swing of Mood

It was said that the swing of moods had something to do with the hope of success or the fear of failure in marriage. May I alter that a bit? We like persons whose moods do swing; who can be happy and who can be sad. We don't like "Old Sourpuss" who is too moody, nor a chronic "gusher." I like people who can be very reactive. They are more useful to the rest of the world.

But here is the pathology. If a person has been saddened by something and can not get over it, or if he has been made happy or ecstatic by something and remains "up" too long, then the future is poor for his children. I will restate that. It is the *rebound* of mood back to normal which indicates good inheritance. The *extent* of the swing is of much less importance. It is from those families where the rebound is poor, if there is added another factor like cerebral arterio-sclerosis or irascibility of temper or

alcoholism, where manic-depressive originates; and once manic-depressive is started in a family tree it runs on and on in that family. So it is the rebound of mood that we want to evaluate.

Handling the Engagement Per Se

I think that we should help these persons who are engaged to stay engaged. The tendency,—a minor tendency to be sure,—is to fly apart. The greater tendency is to fly together. We do not want them to fly apart too far nor to fly together too fast. They need guidance. We must not overlook, in our discussion on how to be married, the immediate but sub-topic of how to be engaged, how to handle their engagement. They should love whole heartedly: "I love you Dear and nobody else," not "I love you more than somebody else for he is a pretty good boy too." "I love you wholly," should be the degree of affection and reciprocal affection attained. They should be high minded and they should be told to minimize definitely skin-to-skin contacts which are always dangerous. And while they are engaged they should not be too many hours together uninterrupted, because different parts of our body fatigue at different rates, and the moral faculties fatigue before the moon sets, if they are sitting on the beach.

Engaged

Dr. Burkhart brought up a point I want to comment on very seriously. "Should we get engaged?" As psychiatrists we have a definite answer. Say "If without any changes that you are not master of you can get married in seven weeks, then you may get engaged." Not necessarily get married in seven weeks, but married at your convenience; but unless you *could* get married within seven weeks, don't get engaged. Wait until he is financially secure, has finished his internship. Don't get engaged and wait to marry until after the old lady dies and see if we get the south forty acres.

Wedding Date

Persons whose wedding date depends on someone else, or a change of circumstances of which they are not masters, should not get engaged. They can simply be "number one friends" to each other; but engagement with all the license and duties and

obligations should not be undertaken. That I would say is very important.

The Family Is the Unit, Like Twins

A point that I hope someone will make is that the major purpose of the engagement phase of life is to develop the idea that the *family is the unit* and not the individual.

Now I want to do a little personal boasting. I am Air Raid Warden of my block, and at our practice blackout I want ours to be the best, and so I want a perfect team of assistants, and I had the most perfect team in Aurora,—twins. It is a beautiful thing to watch twins. These two fine high school boys do some work around the house. I love to watch them. If one drops a hammer while he is on a step ladder, he does not look to the other chap and indicate to pass it up to him as I would ask my wife if I had dropped it, for she has her mind full of *her* ideas. The other twin thinks as he does. They think alike and for each other. It is beautiful. If you ever get a chance to watch twins grow up you have got something to talk about to your engaged couples. That is what marriage should be—a unit of two people with four hands, a Unit which thinks as one and for the Unit. Each thinks alike and feels alike, and acts for the Unit's best interests or welfare.

I had occasion to go to lunch at a Fraternity house,—poor lunch but nice boys. In the back yard they were playing quoits. One set of twins and two other chaps. The twins were not partners but opponents. And if one made a poor throw he felt bad and his twin felt bad even though on the opposite side. They rejoice alike and suffer alike. No rivalry between them. That is our goal for married couples. If the phone rings we do not want this to happen, "Will you go, Dear?", but everybody should be willing to go to answer the phone. If they are not each willing to shovel the snow, answer the door bell, take care of the furnace, etc., they are not thoroughly married people,—"Will you get up and shut the window?",—they are not thoroughly married people, they are still two individuals. They have not become a unit. Try to coax them toward that.

Conclusion

Suitably engaged couples are benefited by religious counseling not on biology but on ethics and sociology. They are and should normally be nervous. They should be encouraged to act like engaged people and not act half-married. They should not enter the second half or phase of engagement—the pre-wedding phase—unless and until they *could*, if they wanted to, get married in a couple of months. They should not be instructed in pelvic and mutual pelvic physiology or pathology: restated, they should *not* be instructed in birth control, for if they undertake that on their own risk nature's penalty will be less than if it had been "authorized" (sic) by someone with prestige unacquainted with the cause, prevention and cure of neuroses nor with normal physiology and biochemistry and pathology. They should not plan to marry, i.e., set the wedding date until they can foresee with reasonable certainty that they can be *wholly* married. That means, children by God's grace, and it also means that they have settled in advance their foreseeable problems so that they "give priority" to the family as the unit and not think of themselves (each or the other) as more important.

4. General Discussion of Premarital Counseling

When a Minister May Refuse to Marry a Couple

DR. BURKHART: I have had, of course, couples where the outcome looked bad; for instance one couple comes to my mind. The girl said right before the man, that she intended to continue having a certain amount of sex and affectionate relationship with other men. He said he felt that he was inclined toward the same plan; but they still wanted to be married.

I notice that Dr. Levy in his book "The Happy Family" makes a point, and I think there is value in it, that we need to guard against putting a certain idea in a pattern over on a couple. In other words, we have to let a couple plan a marriage in the light of themselves. For instance, I am thinking right now of a family

in which the husband has made something of a mother of his wife, where their children are competitors with him for her time and affection, and where he gets all of his sex affection in relations with other women, and his wife, with other men. It is a rather extraordinary family. Now there is a pattern that we call unchristian. I see its effect on the children, and there is tragedy there. The children undoubtedly are paying a price. They feel it; they know about the difficulties. So, I am simply saying that I have used the findings of Dr. Burgess and Dr. Cottrell in their book, and there are certain things that are fundamental.

In the case of this young man and young woman, I said: "I think I would rather not marry you because I want this to be a christian marriage, if I am marrying you. I believe I will decline the privilege." Now that is one of the few cases where I declined to marry a couple. I take this attitude rather than to say, "You have ten per cent chance, or twenty per cent chance." I say, "Here are some hazards. Here are some difficulties. Here are some problems you may have to face."

Facing Difficulties

I have been criticized for helping young people become aware of difficulties. Here is one person that has extreme mood swings. Personally, I like the idea of mood swings rather than this term "neurotic." Some people say, "Why help them become aware of that problem? Because you help them become aware of it they may expect it and magnify it."

My experience is that to help them discover the difficulty means that it will not jump at them out of unexpected places. So, as a rule, I do everything I can to help them see the difficulties that they have to face—family, economics, personality differences, moods, or backgrounds. I help them prepare to face them, then follow up with subsequent correspondence and help in case of extreme mood swings.

CHAIRMAN HILTNER: Dr. Burgess, do you want to comment again on that?

DR. BURGESS: That is the same conclusion I have come to on pointing out what are these difficulties. In fact, many couples say filling out the schedule is very helpful because they realize that problems may arise in marriage which they hadn't thought of before.

DR. BURKHART: When I start the process with them, facing some of these problems for the first time they admit to each other problems they have sensed. When they see it down in black and white, and evidence for it, then one will say, "I have felt that for a long time." Now it's far better to get that out in the open than to let it smolder and flame out some time in the future. Helping them face the worst is the wisest plan.

CHAIRMAN HILTNER: Dr. Hulbert, you view this whole problem from the point of the psychiatrist. I wonder if you would like to comment on this, not merely this last special problem, but what of this whole approach that the minister makes to premartial counseling. And have you any comment on the more statistical method that Dr. Burgess was telling us about? If you have a comment on that from the point of view of the psychiatrist, we would be glad to have it.

Guilt Feelings

QUESTION: I would like to ask Dr. Hulbert this question which has come to me many many times. There are certain things in the life of the man or the woman, and they come up to marriage. The counselor may know about that particular thing. Let's take an illustration. A girl had intercourse with another man, and the man finally got tired and left her. Now she meets the next man. "Shall she tell him?" Is it always necessary for everything in the life of a person to be laid bare before the other, or are there times when two people ought to accept each other for all they are and say nothing? Not to tell may result in trouble later; but to tell may mean that confession will, like a ghost, arise later.

DR. HULBERT: Well, I think I have the answer from our school of thought. The mouth shouldn't be used to wound a person. Never say anything that is going to hurt. That's a good case for an unvoiced thought. Don't tell. If the Pastor knows and the girl knows that she has been indulgent previously, no need of telling the boy about it because it won't help matters. We only use the mouth to help. If you want to hurt somebody, use your fists. Nature endowed with claws and teeth. Don't use anything you say to hurt someone else, or hurt the future. We shouldn't lay everything bare. Mistakes can be compensated for,

and many girls whose indiscretions occurred when young, become amnesic about them; they don't even think about them. The new life and babies that come, totally erase it. It's ancient history, as though grandmother did it.

QUESTION: Do you have any serious guilty feelings arising later if that has been kept secret?

DR. HULBERT: The guilt, necessarily, is attributed to whoever helped the girl get an abortion. She doesn't have so much guilt for just having had sexual intercourse, if in later normal life it is superseded. Of course guilty complexes occur in the frail people who would have some complexes anyhow. Well born people of average brains and average dynamics do not get a neurosis of any kind, guilt or what not. The frail person who does not have enough hobbies is the one who is apt to get complexes.

We must realize in our counsel that couples who have had pre-marital relations with each other cannot have a Class A marriage with maximum happiness. This may seem a most unexpected thing. If a couple have had relations before marriage with each other, sooner or later, in the thirties and forties, this new thing creeps into their family life. He no longer respects her judgment on neutral things, nor she, his. It isn't a hostility; it is a lack of respect. "Because when we were seventeen and eighteen we know that you didn't respect me and the conventions." Then it's forgotten; it comes out about menopause time; the lack of respect. You can tell your people it pays dividends to be restrained and conventional during the engagement period. It pays dividends. But the guilt complex is only in frail people.

DR. BURKHART: I absolutely agree with the general idea of holding up to the young people this ideal; no question about that. I speak only from my limited experience. But we have to be careful or we organize our young people into conflict with what "they shouldn't do" by repeated argument against intercourse. I sometimes wonder whether those arguments might not lead to intercourse.

I have seen it again and again in a boy who is excessively masturbating. Somebody told him all the injuries it would cause. Of course the most of them are untrue, or all are untrue, but he fights it, and the more he fights it, the more he is liable to

masturbate; and the more a young couple fights against intercourse,—this is my experience,—nobody can disprove it unless they walk through the same lane,—the more they fight it, the more they are likely to have it. I think we ought to help young people see the reason why the symbolization of their love in intercourse belongs to marriage. I think we ought to help them see all the reasons Dr. Hulbert pointed out to be given them. I think it is so important that they come to agree upon a relationship in which they believe, and work for that relationship rather than work against one in which they don't believe,—if you see the distinction. To me that is very important.

I do happen to know a lot of young couples who are happy and who had intercourse before marriage. Now perhaps I ought not to admit that. But so long as I can see they are happy, even though undoubtedly they would be more happy otherwise, I don't disagree on that point.

The Birth Control Question

I disagree with what Dr. Hulbert says about birth control. Even if a couple doesn't have information on birth control, they are still going to practice it. We might just as well make up our minds about that. Very rarely do I give that advice. My co-operating physicians give that advice. I don't want them to go to a drug store. I don't want the girl to go through anxiety about pregnancy between menstrual periods, until that anxiety results in the association of so much unhappiness; the price is too great.

Now who is going to give the girl information on birth control? I think they should have it from the persons who know the right kind of advice. I don't want the drug store clerk giving it, and these other distributors.

CHAIRMAN HILTNER: Do you want to comment on that, Dr. Hulbert, and then would Dr. Wood like to comment on these questions Dr. Burkhardt has raised? Let's keep our discussion at this point and not go on to other issues.

DR. HULBERT: Well, the supreme court divides five and four. We can divide our opinions on some things. It is mighty important for this reason. The reason is that the subconscious mind has no perception of the negative. It is very important to talk in positive terms. The foreman showing a new worker through a factory,—“This is a fire door; in case of fire don't leave this door

open." He should talk in positive terms, "In case of fire, shut that door." Only use those words and ideas you want your people to think. Certainly don't talk about masturbation. I said it should be whole hearted and high minded. Talk in positive terms.

This question of birth control,—I am sorry it has come up. But it is partly emotional; partly ethical; partly social, and greatly biological, and unless you know reasons which the body will accept, like Brights disease, pernicious anemia, tuberculosis, don't recommend birth control to a couple. I would much prefer they find out from ordinary sources than from you, because you speak *ex cathedra*.

If there is hereditary disease like manic-depressive tendencies, some forms of epilepsy,—after they have been married a while you may talk about the future, but don't to engaged couples. It's very bad for this reason. In my child guidance clinics (I have four or five in different cities), unless a child is welcomed by the parents before conception takes place, that child becomes an unwelcome child; the parents take a distorted attitude toward it; sometimes unwelcome, sometimes overwelcome. The welcome should be there before conception, and if that welcome isn't there, if you start with birth control and accidents happen, or, as one woman said, "when pregnancy overtakes us"—birth control causes hurtful attitudes towards the children. Don't you people do it unless it is a matter of survival.

DR. WOOD: We may very well counsel with our folk about family planning, and as the area of the minister in counseling is largely an area of values we would point out to them the values of having an adequate family.

We would also point out the values of their thinking somewhat alike with reference to children. I share Dr. Hulbert's regret at the fact that some children come into the world unwanted. I don't know whether there is any statistical study which will show whether more children come into the world unwanted, in families that do use birth control, than in those who do not use birth control. But we all know perfectly well that in families where birth control is neither used nor known an appalling number of children come into the world unwanted. In fact, their very conception is a matter of fear and anguish beforehand and of regret afterwards.

CHAIRMAN HILTNER: There is a real place, an important place, somewhere in our discussion for a consideration of literature, of various kinds in this field. Literature will be mentioned in a scattered way from time to time, but perhaps it is well to call your attention right now to this little bibliography on family life.

How Pre-Marital Interviewing Facilitates Post-Marital Counseling

DR. BURKHART: I might say one word about the questionnaire. It was very revealing to me. It opened up the road for after-marriage counseling. So from my experience I could recommend it very highly. I expect to do it every two years.

How a Young Minister Can Begin

I am a young man and we young men sometimes feel embarrassed in facing these things, and also the lack of knowledge along these lines. I am Pastor of a Church of about 500 members. Most of the people are salaried people. I would like some advice as to setting up a program in my own church. I have no doctors and no psychiatrists.

DR. BURKHART: One thing is in your favor; you are close to the problem. You have just been through it. If you are not married, then I think it might complicate it a little. My associate just out of Yale, this summer, has been carrying on splendid counseling and is very acceptable. It all takes time. Choose some couple who can help you. I use many couples. But you have to pick them carefully. That may take time. You may have one couple for a while,—and you can't publicize that or everybody will be jealous,—that's a problem. If you know some doctor in your neighborhood, talk to him. It may mean some very fine contacts.

A good way to begin is to sit down with your Board and talk the things over with them. When a minister begins this process he is liable to run into opposition. I am going to suggest Friday morning a set of principles that have been helpful to me. I can pick out some from my own mistakes. But frankly, just watching some terms you use will save you from a lot of difficulty. One need not use the word sex. Use a descriptive phrase in its place. Instead of sexual intercourse, use a descriptive phrase. Now

somebody might well say, "Why go around the bush." You always have to start where people are, and move from where you want them to go, and you will get farther on that basis.

Marriages in Camp and War-Industry Communities

QUESTION: I am from a camp and war industry section. This year I married thirty-three couples. Most of them, soldiers, just came in and said they wanted to get married. What kind of counseling can you give to them? I gave them, "Harmony in Marriage I."

Building an Educational Foundation for Counseling

DR. WOOD: Since I have been put on the spot, I want to say this about counseling. Of course Dr. Burgess was referring to pre-engagement counseling. He indicates a splendid basis on which people can become engaged. But when people are ready to be married and are going to be married that week, you can positively do nothing in the world about the question whether their parents were happy or were not happy in marriage. You can go along that whole line of considerations and it is pre-engagement counseling. Pre-engagement counseling is splendid in its place. Whatever pre-marital counseling you do should be set against a background of careful group education of your young people.

Counseling Standards in the Present Emergency

CHAIRMAN HILTNER: We must give some consideration to the essence of this question which is assuming that one may be able in the more or less normal days to have a careful educational buildup and group work and then these interviews. The problem is real today. Are you justified in altering any techniques you have built up in the light of the urgency of the present situation. Do any of you have an answer.

DR. BURKHART: I would just offer one suggestion again in answer to your question. I think we always have to alter our plans. The ideal one is the kind of process that I have described here for couples, so far as I can see it. I have had a few hurry up war marriages, where the boy came home. In fact I was called from Canada to marry a couple. They didn't expect to be able to be married. The boy got an unexpected furlough. They met

me at the train when I got in. We didn't have three interviews. We had one long one. These young people have gone through group processes in our church. Suppose they hadn't? Well, I will be honest. I would still have married them. I think it is possible in those cases to keep in touch. And there again a ready program, a self-study like this book, does not say as much as it asks questions and tells where they might find answers. You have one talk with them and marry them, and then, in so far as possible, keep in touch with them. I think we simply must alter our program.

DR. WOOD: If you are a young man just beginning, don't let anybody put it on your conscience that you must have three interviews with every couple,—or even one long interview. You will not be ready yet to have even one long interview. Start with a short conversation, in the first half dozen or dozen marriages a simple informal and friendly one; increase the repertoire of things you can talk about helpfully as you gather experience. A young minister came to me not long ago in trouble. He had started out with an idea that every couple married by him must have two interviews of an hour each, but his conscience was ahead of his technique. Let us keep conscience and technique marching abreast.

QUESTION: Another thing that young war couples are faced with, not faced in ordinary marriages, is the sex problem. They are married for three or four days and the boy goes overseas. What would you counsel in situations like that with the problems they will face?

DR. HULBERT: Counsel them to be true to each other in these war marriages, both of them, and you will cut down the shell shock risk over half. Marriage, and then fidelity, even though they are apart for a long time. That will diminish the shell shock risk.

Intermarriage

DR. WOOD: I think it is better in the educational period to show young people what the issues are, then leave it to them. All religious bodies discourage mixed marriages. A minister, when he gets the couples early enough, can point out those issues; but when they are actually ready to marry, the minister can point out problems which they will have to solve; but he can

hardly advise them not to marry each other, can he, when they are ready to marry?

After they are engaged, if they are close enough to you so that you can point out that possibly it might be better still to regard this as merely a splendid friendship,—and to wait until they have found someone of the same faith for marriage.

DR. BURGESS: There seems to come not so much difficulty in persons of two different faiths marrying each other. There is considerable difficulty, but they are willing to do it. The problem arises when the child comes,—what faith the child is to be reared in. Parents, husbands and wives, are quite willing for the other person to be in peril of his soul's salvation, but not in case of the child. And we find that young people who come to us from mixed marriages generally have conflicts due to the fact that one parent is of one faith and one of another, also where one parent goes to one Protestant church and one to another.

So I feel that there is some point in discussing with young people before marriage the question whether they can agree on the same church so far as their children are concerned.

CHAIRMAN HILTNER: I heard of a really new wrinkle. An Episcopal minister was explaining to a group about a mixed marriage situation. One of his parishioners was having pre-marital counseling. They had most of the aspects worked out. The one who was a Protestant was going to the Roman Catholic priest for certain kinds of instruction, and they turned the tables. Perhaps our attitude towards that has been very lax; perhaps we haven't made a business of knowing each others' faith.

Doing a Workmanlike Job in Marrying Couples

DR. BURKHART: In summary I want to say two things. Whatever I say about the number of interviews, I think I certainly wouldn't want to give the impression that so much time is the criterion. It is helping them think it through. If it can be done in ten minutes, O.K. If it can be done in an hour, O.K. The amount of time is determined more by their sense of need than by what I want to pass on to them.

The second thing I want to say is, I have found it possible to have a number of our couples, where the boy is going away, to chose a betrothal service in place of marriage. I don't know how it would appeal to you. It has appealed to a number of

our couples. I go with them, sometimes the family goes with them, into the Chancel of the Church, and the boy gives her the engagement ring, and they pledge themselves to each other, to be true to each other until he comes back, and so in that case the betrothal service is an alternative to the marriage service, and I think it has a great deal of help.

DR. HULBERT: We can tell everyone they are not the exception to the rule. That is a very dangerous way to feel. They feel, "Well, I will reform him after marriage." After the marriage the rule is that a man will be the same sort of husband, alcoholic or sober, industrious or lazy, in church, out of church, in the army, wherever he is, wherever he goes.

DR. BURGESS: This one point I wish to make which I feel is not clear statistical prediction, is that it is valuable as a guide to the counselor to know in which cases special individual counseling may be needed. Those who are graded at the high end of the scale need less attention.

CHAIRMAN HILTNER: Dr. Wood, will you summarize for us.

DR. WOOD: This matter of pre-marital counseling is one of the most hopeful developments in the entire church field at the present time. Ministers at last are determined to do a workmanlike job when they marry people, rather than to marry couples casually, not quite knowing what they are doing.

We must base pre-marital counseling on as careful educational procedures as we can guide and stimulate. That means we must stimulate our families themselves, to give their young people better educational preparation for marriage. And we must have in each church an educational program that deals fairly with the vital relationship of marriage to life and to religion.

We realize that preparation for marriage is not a matter of one interview or three interviews. Any number of interviews are not enough to give educational preparation for marriage. This requires the maturing of a human being. That is what homes, churches and educational institutions are for, and we recognize that, and yet we realize that when the time comes for a couple to be united, whether we do a good job or a poor one, will, in many instances, make all the difference between a good start and a poor start for that couple. Realizing that we will increasingly look upon pre-marital interviewing as a great opportunity, and

we will find increasingly,—as do the men who have been doing this for decades,—that the rewards are very great.

Dr. Burkhardt said that his procedures have brought more couples to him rather than fewer couples. We can all do something very helpful to our young couples, and what we do will often give them a new conception of the meaning of marriage and will start them off slanting upwards toward success rather than downwards toward failure.

This will make a world of difference in the pastoral relationship. Any minister may well say to a couple, "It is a great pleasure to me to have a part with you in one of the greatest days of your life." If he has expressed his interest in them, and concern for them, he will be the kind of minister to whom those people will come later. That is one of the best steps toward good post-marital counseling.

Taking advantage of the help of the medical profession, including psychiatrists, basing our educational programs on the great and mellow insights of religion, and upon the new insights of psychology and other specialized forms of preparation and weaving it all together into the realms of value,—because marriage succeeds or fails mainly in the realm of values and not primarily at this or that technical point. Being sure that our young people know what they are doing in marriage, and have a philosophy of life which draws them towards creative adjustment and splendid creative fellowship,—doing all that we shall be justified in saying what one young minister says when he marries a couple. He says, "Now remember I guarantee this job." He says that earnestly of course, with just a little touch of humor. But he also adds, "Remember that I am your friend and in case you need a counselor or need help at any point in your marriage, I shall be delighted to see you. I am proud of the couples whom I marry, and their success means more to me than you can possibly imagine."

CHAPTER VII

HUSBAND-WIFE PROBLEMS IN TIME OF STRESS

1. What the Psychiatrist Has to Offer to the Pastor-Counsellor

By HAROLD S. HULBERT, M.D.

"Fait Accompli"

IN THIS HUSBAND-WIFE problem the psychiatrist and the pastor are much closer together in thought than we are on the question of counseling the engaged couple, because marriage, having become an accomplished fact, can no longer be debated. The height of folly is to debate an accomplished fact, no matter how ill advised or vicious the marriage was nor who performed the wedding.

It is very important that the psychiatrist understand the pastor's view and the pastor his, so there can be no contradiction, so we work toward the same goal, so we can understand each other, and so we can supplement each other in that what one leaves off the other can add.

Goal

The prime goal of the husband-wife, as I see it, is that there be children in *their* own,—that is, the child's own,—permanent home, whether America is free or fighting or enchained—children

in their own home. My friend, a Juvenile Court Judge, tells me that children have more rights than parents have in America, for a child can leave home to better himself, but a parent may not leave home and children to better himself or herself!

Help

I often say to ministerial friends that I am like a garage mechanic, and so are you; our job is to fix up the car so it will run, and it is not our business to decide whether it goes north to a Sunday school picnic, or south to a beer party. We do not try to *guide* persons' lives. We try to help them carry out their mission whatever it might be, and carry out that mission without hurtful mistakes.

Maintain Normality

Now I can crystalize most of what I have said in a sentence. It is the duty of the pastor to keep people normal, and the duty of the doctor to return them to normal. Therefore I urge you that you study the broad zone of normal husband-wife relationship among the rich and poor and the various races and conditions of men, and in your counseling of husbands and wives, I urge you to be alert and not to be distracted by an episode, for it may only be a symptom.

Survival Values

What is of importance is: Is this thing he is doing or she is doing, is this thing of survival value? If so, you may criticize the technique, but you may not criticize in general what he is doing.

The man should assert himself for his female, in conditions outside of the home in the world at large. This is a trait which has survival value. A good husband can do it politely and an awkward husband will do it awkwardly; a polished wife will take it sweetly and a militant wife will have it crammed down her neck. That does not include telling "her Majesty" how to vote, because she is going to vote against any candidate who has a homely wife, or for some other silly reason. I want you to boost those things which have or had survival value, even if it was long ago.

Individual Differences

And, second in this husband and wife counseling, you must recognize individual differences. It is very hard to do, especially for those of us in strict disciplines like medicine and the ministry, where a person who does not follow our discipline is called a heretic or a quack. We do not like individual differences. But we must recognize them.

The difference between the psychiatrist and pastor in this husband-wife counseling is, I believe—and I am very respectful to the cloth, if you please, and I am the son of a very dignified and successful pastor—that the men of the cloth tend to expect people to work hard toward an ideal and we doctors expect them not to wear themselves out working hard toward an ideal. I can say it differently with a figure of speech. You expect them to walk on tiptoes and do their very best, while we realize doing their *very* best is fatiguing. A compromise is much better.

Certain traits groups of people indulge in, if they have not a survival value, will drop out in a generation or so. The overdoing of golf and bridge and Mah Jongh and countless other things, all will go after a few generations. There is no inherent wickedness in them. They are not bad; they are not good; they are temporary. You do not need to fight them as un-Biblical.

Sex is Imperfect

Now, we can do something important. Here is where I agree with my predecessor, Dr. Burkhart. After marriage, he says he and his wife visit the couple that they have counseled, which I said is superb. I would say that after marriage, sexual activities can be discussed for the first time, but only normal sexual activities. I want you to realize that it is perfectly impossible for any couple to have perfect sexual relationship; it is absolutely impossible. I will not be inelegant and try to point out why, but you may suppose that everything that one of the couple did the other had to do the same time:—take a glass of water, blow their nose, or any other physical function, and one couldn't do it unless the other was present doing the same thing, at the same time; no couple could live the same way. There is no perfection, but there is normality. You must realize what is normal in sex life today among civilized people is very inferior to the hyper-sex activities of our ancestors, and some of us must have derived our instincts from different climates and different places.

Sex Inferiority Is Normal

A great many people have a feeling of inferiority about their sex life, and they do the most absurd things to prove they are not inferior. I hope they are. If anybody claims he is inferior sexually you should say, "Thank God, you have some chance of being civilized, not wholly primitive." A woman went to Michigan City and hung around the penitentiary for an ex-convict to come out so she could live with him for three months to find out if she was sexually inferior or not; she said she would not, could not, degrade him further. Another marries out of his race. They do the strangest things. It is so much better to admit inferiority. If it is adequate, it is enough.

Chemical Origin of Sex Drive or Hunger

My next point may be new to some of you, though I think I am speaking truly and in accord with modern scientific research although not yet fully established.

There is in the urine a prolan-like substance some hours after a person has felt some more or less erotic symptoms. By measuring it we can measure the degree of sex hunger or drive that a person had. When it is very slight it is practicable and acceptable to say "Behave yourself." She will reply, "Why, of course." But on a day when it is present in great amount she is apt to try to rape the judge before whom she is appearing for trial, so strong is the sex drive at that time. I have had such a case.

If daily estimates of this prolan are made and the amounts charted on a graph, it will be irregular. No two persons, even though they be husband and wife, will have similar graphs, nor will any one person have the same graph season after season. The husband's graph is very irregular too and has no pattern at all. Now, putting the two graphs together, inverting one graph, of a husband and wife, you can see that at certain times both are very indifferent, very content; here both are a bit tense but still quite satisfied; here she is indifferent and thinks he is taking advantage of her; here he is indifferent and she thinks he is running around. Lawyers and judges, pastors and sociologists, all think they know something about sex, when they do not realize it is more chemical than not and that biochemistry is master of our actions. Still most of us, or most of the time, can be nice about it and com-

fortable about it at home. If you broaden your concept of "sexual" to what is *creative* instead of pelvic activities, you can handle the situation much better.

Hopelessness of Some Marriages

I must say there are certain social conditions which make a marriage hopeless and you might as well recognize it early. If a man is a chronic gambler, that is on the rocks; it cannot be salvaged. The same is true where there is open polygamy. When there is sterility and they recognize it, adopt a child within the first three years, preferably a boy, and a year later a girl younger than the boy. Sterility does not wreck a marriage. Habitual criminalism will wreck a marriage so badly that it cannot be saved, although there are a few exceptions. Where there is marked paranoid deviation so that a person is always excusing himself and accusing others, then nobody could live with him; that marriage is on the rocks; do not try to keep them together; it cannot be done.

If, on the other hand, there is inadequacy in many things, money, cooking, one thing or another, *specific* inadequacy, that marriage can be nursed along and should be. Frivolity, which is normal in many people, does not make that marriage hopeless, because some serious thing, like a war, comes along, and that frivolous person may get down to brass tacks. We can comfort that family.

Selfishness is a sign of immaturity, and there I think is your biggest field. What will make any repair of a marriage hopeless is for persons to indulge in this train of thought, the silly train of thought of wishing somebody else were different than they are. Why I could live with any mother-in-law ever made if I did not *wish* she were different. If she was always fussing about rubbers, I'd wear rubbers and get along. I do not wish people were different. Because children can change and be different we get the idea other persons can, that adults can change, and we wish they would. When a husband starts wishing his wife would be different, the war is on; and it is your job to show them the folly of that.

"Notions" versus Predictability

If a person is predictable you can get along with him no matter what his characterizations are. If he has "notions" (less than delusions) about what a marriage should be, or what sex life

should be, and you know that that notion is not in accordance with generally accepted rules of practice of success, it is your business to correct the notion. I think that is your second largest job in these husband-wife problems.

Children

Married couples change from time to time, depending on how many children they have. I still insist they should have the first child, or first and second, right away; later ones can be well spaced.

There are different types of problems: the problems of menopause with its impracticabilities, the problem of separation due to the husband in the war, or son in the war, if older; and these various types of problems that come up between husband and wife.

If they are well-intentioned persons who feel the family is more important than the individual, then the psychiatrist and the pastor ought to be able to keep that family intact.

2. The Significance of Deep-Seated Attitudes

By REGINA WESTCOTT WIEMAN,
ED.D.

When I first began to work on husband-wife cases, I tried to follow the methods that had been taught me in my preparation for it, and I discovered one great discrepancy in those methods. That was their assumption that, just by working with people in conference and interview, we could help them to overcome or change dynamic attitudes, and that cannot be done. I am sure of that now.

One of two things has to happen. Either the individual himself has to work out some kind of a schedule or plan or experiment, so that he is willing to go through actual experiences that will change his attitude, or we have to help him specifically with that problem. Since he is usually not aware of these matters and they are of such long standing in his organism that they are not easily shaken, we have to help him to it. May I just mention some of the assumptions and expectations that are pretty well fixed in the husband and wife and that cannot be shaken by any number of interviews by those, however powerful or however wise.

How Harmonious Need Marriage Be?

One of them is,—and this, of course, is socially derived, that marriage, if it is successful, is harmonious. That is, if the couple find out that they are quarreling, it is taken as an indication that the marriage is not successful. It goes back, I suppose, to that very childish concept of happiness. But happiness is a very child-like kind of satisfaction. We all like some of it, but after all, it comes quietly when anyone of us has an objective he thinks is worth achieving, and then finds himself making progress toward that objective. It will depend on our objective, how great the happiness is, and in the end it is, of course, our own objective.

But still there is this assumption that happiness will be there if marriage is a success. Even engaged young people take this point of view. "Do you think we should marry; we believe we love each other but we quarrel a lot." I feel that quarreling is a very healthy sign. I think that the more tendency there is between them to quarrel, the more rich the marriage of those young people can be, if they can get past the notion that perfect harmony is the test; and then, secondly, if they can develop technique for *artistic* and *profitable* quarreling, then it becomes a delight. I think some of the times when my husband and I have had the most fun of all has been when we have had a really lively quarrel, having already developed techniques for that particular sort of a quarrel, so in the end we feel that our relationship has been very greatly enriched, and we have had a good time. We had had the same kind of zestful time one does in any other stimulating and challenging activity.

That is one of the assumptions I think we have to do away with,—this idea of perfect harmony and happiness in marriage; if anyone wishes to be happy more than anything else in the world, he certainly shouldn't marry. There is a higher value in marriage than happiness.

Specific Expectations

Let us illustrate these set attitudes we have to overcome. The second type is made up of specific expectations. Those are set so deeply that the husband and wife couldn't tell you if you asked "What do you expect of your wife?" and "What do you expect of your husband?" Yet they can find them out. Whenever one is disappointed in the other, whenever one begins to pick at the

other, to feel a little bit embarrassed about the other or to belittle the other in public, then we know a basic expectation has been disappointed, and then we can begin to get at what this expectation was.

I asked my class in family this year to write a description of what they considered to be their requirements in the way of a future mate, and the papers were the most pathetic things you could imagine. Over half of the items of description were mere physical characterizations,—tall, broad-shouldered man, with dark or light hair (dependent on what the girl's hair was) and other such asinine items. In spite of all we are supposed to know in psychology, we are inclined to forget that the color of the hair, tallness and such things have very little to do with the actual relationships.

That illustration is on a very superficial level, but there are deeper levels. There may be an expectation that a husband will completely take care of certain things. Somebody has said, "A husband really ought to be four men; he ought to be a business man, he ought to be a handyman around the house; he ought to be a good playmate, and he ought to be a good lover." And, of course, some women expect all of that rolled into one, with some extra requirements of their own thrown in. And the queer thing is that, instead of their analyzing that expectation and realizing it is something they had *prefabricated*, they think the husband is a failure because he has not met that expectation.

As one illustration of this, I think of the psychological condition of some young people when they come to talk to me about marrying. They say, "Oh, yes, I can overlook the way he talks, or the fact that he hasn't had as much schooling as I" or this or that and the other—and they can, in the large—but when it comes into everyday relationships and this thing begins to work out in specific behavior, and activity, then they feel they cannot take these conditions.

The Need of a Specific Program for Improvement of a Marriage

I want to emphasize that one of the most important things in working on husband-wife cases is to help them develop, whatever you want to call it, the *experiment*, or a program to help them develop it. We can't do it; they have to do it. Help them develop

a specific program. This takes time. We have to go through the period of analysis to discover what attitudes and conditions are causing the difficulty, and then help shape the program in terms of their specific activities and interests. They may then have a definite guide to work with, on the understanding perhaps that they carry out this experiment in living for a minimum of six months. Why? Because the thing that is going to change them is an experience of satisfaction and value that comes from *different* attitudes, *different* expectations, *different* ways of living.

You and I cannot convert them. No doctor ever cured any patient; no psychiatrist ever cured any case; no pastor ever converted any individual; you and I know that. No individual can bring about the change of another individual. All that we can do, any of us, is to provide the most powerful conditions possible, that we think will accelerate and facilitate that transformation and that change. In the husband-wife cases, as in others, the real transformation must come through some such process. I have my own particular little techniques for doing it, and you can develop yours.

But it is interesting to notice the difference between then and now—when I was trying at first to do it in the way we are taught, and later when I was trying to get at the experimental way. The result then didn't begin to show as it does now, when we get down the specific outline of this experiment in living. I do the same thing now for the whole family, and not just with husband and wife. When I work with the whole family as a group, we use the same approach, and therefore don't keep asking them how they like this or that.

Through this method people feel they have entered into an intelligent experience in living. Experience they can say, can be modified; it is no mere ten commandments. There may be things about it not as they should be. All right, we can modify it, if we bring to bear upon the situation all that we can know, and all that we can learn of these factors that are causing the rift in the relationship.

Let me illustrate with one brief description. A lawyer came to me and said, "I am leaving my wife and four adolescent children. I know you will say I shouldn't leave them; it is going to cost them a great deal. I can't help it. I am going to leave and there isn't any use of your working on that aspect of it, because I

haven't come to you to work on the marital aspect of it, but because I want to know what to do that will best help my four children after I have gone."

I can't go into the whole case. I asked him first,—because I found he had been working under great duress—to go away for a vacation, because he showed he had plans which would make it very helpful, and asked him if we couldn't take up the matter of the children when he came back. When he came back he was in better condition. We then went to work in this way. He was willing—being a very intelligent person—to undertake the experiment. They carried it on for about eight months before they made their decision to continue their marriage. That was about twelve years ago, and I thought of it because just recently I had a letter from him—I hadn't heard in a long time. He said, "We have had the most satisfying and the most creative, delightful year of our marriage. We feel that in going at this and training ourselves to get tastes of the values that can come from an intelligent revision of our living, we have been able to save it when no amount of working on us to try to change our point of view would have done it."

That is a technique I think ministers could use in the milder cases just as much as we professionals can use it in the more severe cases. It doesn't make us Gods or Fathers or authorities, but it does give us a chance to bring to bear all the resources we can find upon the difficulties in the situation.

3. General Discussion of Husband-Wife Problems

CHAIRMAN HILTNER: Dr. Burkhart and Dr. Wood, what question do you pick out of what either Dr. Hulbert or Dr. Wieman have said, that raises a question in your mind, or an antithesis or agreement?

Temperamental Differences

DR. BURKHART: I can ask a question about the so-called sex differences. One of the common problems that I face is of the husband who is very practical, matter of fact, all business, while his wife is artistic, loves music and beauty. A woman came and said to a consultant, "My marriage is a failure." He asked, "Why, does your husband beat you? Doesn't he give you money? Does he run around?" "No, sir." "Well, why?" "Well, last night we were walking along by the lake and I said, 'Let's stop and look at the moon,' and he said, 'Oh hell, I am tired'," and that, to her, was a sign the marriage was a failure. I get into that constantly. One has one type of interest, emotional interest, the other is very practical. The one is hungry for affection, the other isn't inclined that way. You get those differences. Isn't it true that, where the differences appear, there is still a more fundamental question, how to achieve the attitude of mind that enables one person to look at the situation through the eyes of the other?

That may seem awfully abstract, but it's important. I say always, when I marry a couple, "May you find that kind of rare happiness that comes from giving joyful fulfillment to each other." When, in the mutual relationship of marriage, two people look at each other through each other's eyes, then the differences, whatever they be, are more easily resolved. If that is basic and true, then how can we develop that kind of an attitude?

Sharing Well-Chosen Interests

DR. WIEMAN: I think it has to come through their working out some sort of plan whereby they definitely share the interests that they can share best. If they don't have this feeling of closeness and see that some of the other things aren't so important, then this sense of unity can't last. If they have the sense of unity through some definite participation together, they can come to this level where they are willing to let the minor things go.

For instance, when we analyze the situation of some husbands and wives, we find that there is no one time during the week that they reserve just for the purpose of having a good time together, in whatever way that would have meaning to them. Even some ministers, with all their interest in marriage, don't reserve at least one evening a week for fun and companionship with their wives. I mean just going and doing things together that

they enjoy doing together. The women will say over and over again, "I could stand almost anything if my husband showed that he cared what happened to me, or took any interest in me apart from sexual intercourse."

Many times this is not bad intentions but simply that we have not realized it does take time and energy and definite planning to do things together. I worked with a young minister last summer, who lives in one of those little towns which have twice as many eyes as people, and all watching at one time. "Well," he said, "what can we do? We have grown apart."

"I said, "How far is it to the next town?" "About 12 miles," he replied.

"Do you know anyone there who is interesting?" "Yes, one young couple." "Then," I suggested, "Go over there once a week and just have a high old time together, just the best time that you can. It will help more than you think." There must be some common activities if we are going to generate that kind of feeling.

Difference in Sexual Needs

DR. BURKHART: Is the difference in sexual capacity the result of physical constituency; is it a chemical problem, or the result of background conditioning? I think it is mainly the result of background conditioning more often than we usually think. That being true, isn't it possible, for instance, for a man who loves golf and fishing to come to love music and appreciate it? I have seen that happen with a lot of my couples. He can grow in that appreciation while she grows where she needs growth, e.g., in her capacity for sexual intercourse, sexual response. If so, how can tutoring and guidance help that to be achieved? I don't know who wants to answer that.

DR. HULBERT: I say it is about 80 or 85 per cent physical and 5 per cent subject to guidance, and about 10 per cent due to memories and background.

Our physiology really dictates to us much more than we realize. We don't seem to realize it, that the frontier nowadays is conversation, persuasion and education, and we are in the frontier and we are exploring it, and we should be enthusiastic as you are for new modes of guidance.

For the thyroid person, the person with coarse blood vessels instead of fine, in the body, or the person with a mild anemia, or

the person with Bright's disease, unless you test the urine very frequently, such persons cannot be guided in any kind of response to be more affectionate.

DR. BURKHART: If corrected, can't you get the result you want?

DR. HULBERT: Less than half are subject to correction; they are constitutional.

CHAIRMAN HILTNER: What proportion are handicapped?

DR. HULBERT: A high proportion of failures, a low proportion like us.

CHAIRMAN HILTNER: Would they be 85 per cent of the general population or 50 per cent?

DR. HULBERT: I have no statistics. If we can go by the children we see by the hundred in our clinic and most grow up, 12 per cent.

Significance of Emotional Conditioning

DR. WOOD: I would like to ask the doctor how much he thinks emotional conditioning comes in to affect our attitudes, and whether that is very largely dominated by a physical situation, or whether there may not be quite an element of psychology there?

DR. HULBERT: An emotion is more like gunpowder. Quarrelsome people don't have good sex life together, and approving people do. I am trying to say nature is bigger than our knowledge, and that there are obstacles in certain cases which we cannot overcome. To make it concrete to you in your pastoral and educational work I would say this, you do your very best to be a pastoral guide; you get these people to do better because it is wholesome for them and their families and their children; but in cases where you fail, don't accuse yourselves of failure. Ask for help, for somebody else to interpret the case more deeply.

I don't want anybody who does pastoral work to develop a complex where they can't succeed; there are deeper reasons. If it looks all right, and they get along, all right. If they don't, it takes an "X-ray." Let us be your X-ray eyes. You can take care of seven out of eight problems through pastoral counseling by good sense and sticking to normality; when you fail, then call in aides.

DR. BURKHART: You got off my question just a little, I think. It is good to give us some shock absorbers for these failures;

but of course, I am just a preacher. However, I work with a lot of people who have deep-seated hesitancy due to some of those warnings from parents when they were small; some from hearing parents fight at night over intercourse, and some over cataclysmic emotional experiences; some over a long period of nagging, as for instance, with a boy with whom I worked, who most of his lifetime had defective vision, yet nobody knew it. The father, through his life, called the boy a dumb ox, and said he never would amount to anything. That man was all tied into himself. He got married, but after I got acquainted with his wife, I knew that she was responsible for it. Of course it is said, "Marriage is a man running after a woman until she gets him." This was a man deeply hesitant; he wasn't affectionate; he lived in himself, and the longer I worked with him the more I became convinced it wasn't just chemistry. Now, Dr. Hulbert, I happen to have fellowship with a Neurologist Club in Columbus, and they say it is their almost unanimous contention that the problem of frigidity is very largely the result of emotional conditioning and rarely the problem of glandular imbalance.

If what I am saying is true, and of course my experience is limited, then it seems to me there is a great deal of hope for bringing these differences together, through tutoring and through interpretation.

Relation of Health to Personal Maladjustments

DR. HULBERT: In part you answer your own question. It would be smart, when you begin to counsel any couple, to make sure through their family physician that they are in or above average health, as a starter. Put the patch on before you pump up the tire. Frigidity is a most debatable problem; you will get different answers from different persons. There is no doubt frigidity in many people, and we know impotence in some men is wholly psychological. It may be based on early terrors; that's the kind psychoanalysts clear up so nicely. But some is due to muscular and prostate trouble. Don't try to generalize. You pastors want something concrete. Have your couples examined by a physician; be sure they are in the very best state of health that doctor can disclose, then do your best; and in those cases where you fail, then have someone who is a specialist look into it.

Meeting Psychological Needs

And there is one bit of advice that hasn't been mentioned yet. Assuming things are physically ok, and the couple want to get along together, they should try to meet each other's psychological demands—you call it expectations. Women want petting; they want to be called "dear." If a man calls anyone "dear" it should be his wife, but most men are tongue tied. Tell them to loosen up at home. They should continue to make love to their wives after marriage. There is no sweeter phrase than "I love you, dear," and it has gone out of style too much. If you can, revive it.

CHAIRMAN HILTNER: Is that a one-way process, Dr. Hulbert?

DR. HULBERT: A man wants to be complimented for what he *does*; and a woman wants to be complimented for what she is for herself; to that extent the sexes are divided.

Relation Between Pastoral and Psychiatric Counseling

DR. WOOD: I would like to ask Dr. Burkhart, or any other member of the panel, how much we ministers need to take this into consideration. We have a world of problems coming to us which are outside the range of the psychiatrist's practice. I am perfectly aware of the fact that certain people come to me with problems which they would never take to Dr. Hulbert as a psychiatrist. They may be too simple; too humble. Whatever the reason, I am inclined to suggest to ministers, that certainly well over half of the counseling cases which come to us are in our area. They may be cases in which we can learn much from psychiatry and sociology and psychology, and every other God-given help in this field, and I thank God for the help of all of these. But I think we ministers have an area of our own of a different type of cases.

I would like to ask Dr. Burkhart whether that is true in his experience, whether he has a considerable number of cases of the sort who would not go to a psychiatrist because their difficulty is too humble and does not involve psychological factors of a deep sort, but rather some little every day adjustment. I think of the case which came to me just a few days ago in which a man was tremendously fond of fishing and his wife would say, "For heaven's sake, are you going fishing again? You tramp up and

down the bank of that stream, wear out your clothes, and get them dirty. I have to mend them and wash them. You are going away with your fishing rod, and there is the cupboard door hanging on one hinge." There was a discrepancy of wishes, and it was of great benefit to her to understand it better.

I am not intimating, Dr. Hulbert, that you psychiatrists couldn't give very deep and valuable counsel, but I am saying I don't think they would go to you with a multitude of humble problems which nevertheless do raise real issues in the home which need to be adjusted.

DR. BURKHART: I don't want to press this one problem, but I believe that it is possible for people to grow in appreciability. And I think they can grow in appreciation in the realm of symbolizing their affection for each other, just as they can grow in the realm of appreciation in music or of going out of doors, and dealing with this can be within the realm of ministers' functions.

There are times in the more complex cases where the pastor will want to enlist the help of a psychiatrist. Yet, I want to emphasize how many times, in my own ministry, I have been able to help the growth of appreciation in the realm of expression and affection. As to Dr. Wood's important question, I think he answered it as I would have done myself.

Types of Factors, Psychological and Physical

CHAIRMAN HILTNER: It seems to me that the central issues that have been raised here are something like this: On the one hand, so far as relationships between married couples, husband and wife, are concerned, we have got certain given factors. Now to say a factor is given does not necessarily mean it is unchangeable. But it is given factor in the sense it is present and operative, whether one is conscious of it or not, at the time of the marriage and thereafter.

That includes physical factors. Dr. Hulbert points out that in his cases, particularly the ones that he is likely to see, which form a pretty good sized percentage and one we pastors may be inclined to forget, medical treatment can help some, but perhaps the basic condition cannot be changed; therefore, that has to be considered as a permanent handicap. Therefore you have a kind

of physical lameness, so to speak, going into marriage. Now that's more or less unchangeable.

Then, it seems to me one of the outstanding things Dr. Wieman brought out was the fact that there is a psychological equivalent to that, in terms of these presuppositions, these predispositions, these expectations, as she called them, which are irrational in the sense that one has not thought them out. They are given conditions; they depend upon the home we come from and all that sort of thing, but they are insidious. Therefore we have got to deal with them on that basis. Now Dr. Hulbert, as I have understood it, has been inclined to say there is a very great area that goes beyond the biological, but when it becomes a real problem, we not only have to change the biological,—his tendency is to think we overlook it.

On the other hand Dr. Wood and Dr. Burkhart, in their experience, seem to suggest that the vast majority of the problems that come to the minister tend to be of the kind where all that is needed physiologically is a preliminary check-up.

I am not certain whether we have got a real issue here or not. Possibly we have. The people who have spoken can decide for themselves. If there are vastly more things involved in husband-wife problems that we cannot solve, as ministers, by any means whether we use the individual means Dr. Wieman mentions, or the group means of helping people to work out their problems, as Dr. Burkhart describes,—if no means like that are adequate, because we haven't diagnosed the problem, we have a basic issue on our hands.

As Dr. Burkhart and Dr. Hulbert both suggested, the scientists do not seem to agree on this point. However, if the scientists do not agree, that puts us on the spot for what we do as ministers. Do we take the word of scientists, or do we insist on proof according to scientific methods? I am inclined to think we have come up to an exceedingly crucial issue. Unless we get some further understanding of the matter, simply to go on with further opinion or techniques of husband-wife interaction seems somewhat to miss the issue. If any of the members of the panel have a very brief comment to make before we turn this over to the questions of the group, we will hear them.

Adding to Knowledge and Insight

DR. WOOD: I would like to say this about counseling in general. Often we are dealing with people who are so ill-prepared for marriage that, if they were equally ill-prepared for vocational work, they simply couldn't function at all. On occasion you find a couple with splendid possibilities, who are like some magnificent car by the roadside which will not run at all, but by understanding them, and by having someone with skill at hand to help them make certain necessary adjustments they run.

That is the thing which we will bear witness to, that, in spite of all the difficulties we find again and again that a couple with some problem, which they can't solve, discover through our help a little door through which they pass to a new type of life which they did not previously regard as possible for themselves. There is surprise and joy in at least some of our results.

DR. WIEMAN: My statement about techniques for working with husband and wife was not at all for the purpose of giving a technique as such, but to illustrate what I think is the mistake being made by many people in not remembering that there are two important steps,—the knowledge and the insight. They can come through the interview or counseling process, or whatever you want to call it, whether individual or group, but that isn't enough for the average human being. He has got to go beyond the range of an insight and must have an experience of the values that are involved in it. My emphasis is not only on technique, but on the fact we have got to go farther than insight. Insight is necessary first, but we must help people to such adjustment step by step, through the tastes of the values that can come through better adjustment. Steps have to be taken in terms of every day details of living, until they begin to see it. Then they no longer can go back. It isn't merely insight any more. It is visceral conviction.

DR. HULBERT: I would like to say we psychiatrists want to offer you what we know of mental hygiene so you can apply it in the big bulk of cases. Where you fail, or the divorce courts fail, where people fail, then refer that small portion of the population for special study. Learn from us what you can apply in mental hygiene. That's our biggest contribution to theology.

CHAIRMAN HILTNER: We are open to questions and comments from the floor. You can ask anything you like, or say anything you like within the general area of the afternoon's discussion.

QUESTION: I would like to ask Dr. Wieman what to do in case a husband or wife is reluctant to enter into this experimental period. I have had difficulty in such instances in getting the second party to agree to a new program of living. How do we do it?

Getting Both Partners Committed to a Program of Improvement

DR. WIEMAN: To begin with, we don't set up this experimental approach until both want it. I don't announce it right off to people who come to me. I don't suggest it until both are ready for it. It takes patience sometimes. But I have found this out: down underneath, unless individuals are subnormal in some such definite way as Dr. Hulbert has emphasized, they do want to make the most out of life, but they are conservative about wanting to change. Yet in more cases than one would think at first, if we are patient and keep working on it, they get to the place where both will go ahead. If they don't, of course we can't force the process. No one is ever urged to do it. It is never suggested until both are ready for it.

DR. BURKHART: May I ask, Dr. Wieman, if there aren't ways of stimulating readiness?

I think of a man whose wife had been to me several times but had not been able to get him to see me too. I finally asked him to lunch. This strategy takes prayer, and it is one of the most ticklish things I know of. But we had lunch. Finally he said, "Did my wife talk to you?" I said, "Must I answer that if I pay for the lunch?" I said, "Why do you ask? Is something wrong?" In time he told me the whole story, told me how he felt; opened up his heart about why he never felt he really possessed her. The problem is not yet solved, but the way is open for further work. I would like to ask, Dr. Wieman, aren't there many cases where the readiness can be created?

DR. WIEMAN: Yes, there certainly are many cases where the readiness can be created; sometimes rather quickly; sometimes you are surprised to see how quickly it comes, and other times it takes a long time. I think of one case, one of the hard ones. It was a wealthy man who didn't really care anything about his children except as show pieces. He had very little to do with anybody; was away a great deal. The whole family situation was very bad. His

wife said he would never go to anybody, and it took two years before he came. Her waiting demanded patience. She said, "In the meantime, what can I do?"

"In the meantime," I said, "get at him through the child."

"What can I do?" "I can't tell you what, only somehow or other get his interest in that child started." He didn't have any interest except in showing the child off. He would tell her to outsmart the others and hunt up special magazines for her to take to school, which the other children wouldn't have and other things of that sort.

I told her when she saw a possibility of something he could do, something the child wanted, to watch all the time for that opportunity. One day about a month afterwards, the telephone rang and this excited voice said, "I have got it." She said, "I wish you could look out in the back yard; my husband is putting up a Venetian blind playhouse for the little girl." He had to take them in payment of a debt and hadn't any use for them. This little girl saw the opportunity and asked for the playhouse. * * * That was the beginning. He put up an outdoor fireplace. * * * He finally came to see me in connection with the child, and gradually we got back into satisfactory relations. Remember it is not just a matter of helping them see it. They have to be convinced that good lies that way. When one knows the other has related what has happened, the other one comes in to make sure it is a correct account.

DR. BURKHART: If I may share what I am sure many of you have experienced—I think it is true that more women than men come to me about these problems. Plenty of men come too; but if a woman comes in and confidentially says, "Now don't tell my husband" and commits you to it, then of course you have to abide by the decision; at least that's the way it appeals to me. But I have followed the plan of putting myself in a position where that man could talk. I might drop into the office some morning for five or ten minutes.

For example, a woman said, "My husband used to be so thoughtful, but he has got to the place where he ignores me completely and I am worried that he is in love with somebody else." She was very much exercised. I am a poor golfer, but I called the man up and asked him if I couldn't play golf with him. He said, "I have a friend who knows a preacher; you and I will play them, and

you had better be good." I knew the man only slightly. After the golf game (which we won due to his good golf) on the way home that man opened his heart on the very problem. He said, "You know my wife had an operation about six years ago, and ever since, for some reason, she has been different; if I go to a wrestling match I have got to give her the number of the seat, because something might happen, and there have been times when she would call me home from such things because her heart got slow." She was trying to test him, to see if he still loved her because she had had this operation.

Now I feel that many times if we can make ourselves available, that oftentimes the husband will open the door without ever mentioning anything. Accordingly I have found it to be very helpful.

How Far Can We Get by Dealing with One Person Only

CHAIRMAN HILTNER: This is a very important question. Many times I have heard psychologists, psychiatrists and therapeutic people say you can go a long distance toward solution of problems simply by dealing with one person in a relationship. Assuming that the difficulty were 75 per cent in the person you couldn't get hold of, nevertheless, there is some kind of peg on which the trouble is being hung in the person you *have* got. If you get somewhere there, possibly that will leave the way open for work with the other person.

DR. WOOD: I have been thinking of a number of cases that have come to me recently in which I had contact with only one individual. In almost every case, thru a changed attitude on the part of that individual, there were improvements in the relationship all the way from minor ones to a major transformation. The last was brought about because a wife's courage was increased, and because she saw a new way of approaching her husband. As a result he came back more than 50 per cent of the way. Their domestic life was radically transformed and they recovered something which had been definitely lost to them for years, and which they feared was permanently lost.

There is no use despairing in a case when we can see only one of two persons concerned, and yet I think it is distinctly desirable for us to get both parties whenever possible. Especially should we guard ourselves against taking a one sided view of a

case. The individual always comes with a certain amount of bias. If you hear the wife's presentation and then hear the husband's presentation, it is often like a debate. You hear one side presented and say, "I vote for that side," and then you hear the other and you want to vote for that side, and pretty soon you don't know which side is better taken.

We ministers in particular should be careful about becoming advocates of a position which one member of a pair has brought us; yet we should by no means be discouraged about good possibilities in dealing with only one person in a relationship.

Continuing Relationship Between Counsellor and Client

QUESTION: After this very happy situation has been consummated, and you do have both sides of the story, and they do start out on some sort of experimental proposition, do you keep in contact? Ofttimes they drift away and you don't know personally how it is coming out, how they are getting along, or whether they have developed anything. Is there any way that can be followed up?

DR. WIEMAN: We make some kind of a plan, dependent upon the severity of the case, for the next meeting together. Usually it is in a month, and with the understanding that unless there is some notification of change, the meeting will take place. I drop a little informal note stating,—a little ahead of time,—that our meeting is coming up at that time, unless they have other plans they prefer. They usually come.

It is really sort of a happy time in a way, you see, because it is a report of progress and they feel rather cheered. They rather like to come.

I also see to it that they have certain criteria by which they themselves can see indications of their progress. This makes them want to come because they have made some progress. Of course there are some exceptions; but after all, people want to make a go of it if they can.

CHAIRMAN HILTNER: Coming back to the relative significance, as determining influences, of chemical and similar reactions as against ideological factors, can we get more light? The question could lead us in many ways that are not relevant, but it does relate to the whole question of the determining influences on

personality, and therefore on husband-wife problems. I will ask Dr. Hulbert to say a further word about that.

DR. HULBERT: Thought and emotional appeal can increase the amount of preprolan if there is any preprolan available, this being the stuff which produces sex hunger and sex appreciation. Persons aren't alike in the amount of preprolan they have from day to day, and certainly the husband and wife cannot be assumed to be manufacturing the same amount of that chemical from time to time. I do think making love to the wife, or making love to the husband, tends appreciably to increase the desire for mutual sex, if there is any physical basis for it; but in the case of dried up tissue, atrophy and so on, then physical sex is out, and all that remains is mental companionship, and of course the appreciation and attention they show each other enhance that, and that's all to the good.

Should a Counsellor Advise Separation?

QUESTION: I was led to believe by what Dr. Hulbert said that he would advise separation in many cases such as gambling and crime. I wonder. As a young minister I have a tender conscience at that point.

CHAIRMAN HILTNER: I think you misstate a little what Dr. Hulbert said.

DR. HULBERT: When you realize that this marriage is hopeless, and it is possible for one of the persons to get along while the other is going to decline and deteriorate, and that separation or divorce might be a good thing,—please don't be the first to use the words separation or divorce. But when the non-offending mate suggests it or brings the topic up and says, "I have been thinking of divorcing this man," you might say very properly, "That might be advisable."

In other words, you may second the motion, but you don't make the motion. If you propose it first, and the state of separation is worse than the present debacle, you are it.

DR. WOOD: I would like to raise a question on which we might have to get an answer from the entire group. I have heard it said that there are some states in which the laws are so drawn that anyone who advises divorce is subject to legal action after-

wards, and may be drawn into the case if the other party knows that he has counseled divorce. I would go along with Dr. Hulbert so far as caution is concerned. A minister who is the first one to suggest separation or divorce is going beyond his pastoral role. In fact, what we want to do is to get these people to see the solution, and to work it out and not force us to be saying, "do this" and "do that." And among all the things which we shouldn't be advising people to do, is to get a divorce. There may be cases in which a divorce is indicated, and we wouldn't feel like encouraging people to live together longer; but for us actually to recommend that, I believe, would subject us to legal action in some states, and is probably unwise in any case.

CHAIRMAN HILTNER: What about this idea of seconding the motion; are you in favor of that?

DR. WOOD: No. I am in favor of acquiescing in a necessity. I think one purpose of our counseling is to get the counselee to work out his own solution. We help him get light on the problem.

DR. BURKHART: This may sound strange, but very rarely do I find a couple where I feel a divorce is necessary. Now there are some cases, some situations, some families where we will have divorces,—that is, we don't save all of them. But I sometimes think the idea of divorce is greatly overplayed. Levy and Munroe's *The Happy Family* takes this as its fundamental conclusion.* I know it is a conclusion of a number of people with whom I work.

After working a couple of years with a man and woman (the wife was elated very much, had been at the State Hospital several times) we were led to the conclusion that so long as she was married to that man, due to a number of attitudes that seemed to be unchangeable, she undoubtedly would not get along well. Whether she will after they are divorced, I don't know. If being free from the man would quiet her, it might be justified. I would say with Dr. Wood, I acquiesce.

But I would like to drive home this point—I think in most cases there is a solution. We ought to get the judgment of the psychiatrist, of the medical men, of the psychologist; we ought to explore every possible resource. But I think there is always a place for prayer in this situation, and it needs to come into the minister's counseling relationship. If any man needs to be illuminated it is

*Levy, John, and Munroe, Ruth. *The Happy Family*. Knopf, 1938.

the one who is working with a man and woman. If divine healing is possible physically, then healing emotionally is possible.

Let me give this illustration. I worked for a considerable time with a couple; the man was sullen and hateful and always felt critical of his wife. Finally she got to the place where she said, "I am through." I worked with them until I nearly fell asleep, and I said, "Let's stand and have a prayer." We stood and had prayer and I left; the next morning that man called me and said, "I don't know why I have been so blind." The next Sunday night I married them again. I might say to you I have many remarriages after a period of time and difficulty; they come to a new light, a new program and valuation of marriage. Now, why that man got a change of attitude is beyond me. I had a suspicion maybe my utter weariness had something to do with it, or maybe the prayer had, I don't know. But let us not pass the buck to God in this counseling. Let us not refuse to think, to search every resource.

CHAIRMAN HILTNER: Do you mean you remarried these people who had been divorced, or remarried them before their divorce as a symbol?

DR. BURKHART: I remarried them in the sense that they made the vows again.

CHAIRMAN HILTNER: I am sure there are others who must have had experience along this line, and have ideas to throw in, ministers, case workers, or others. If you have, we would welcome a comment from one or two of you.

QUESTION: A woman came to me whose husband I haven't met. But I have talked with a great many people who do know him, and my general impression is that he is an intellectual snob. His wife wants a divorce. I got her to come to the conclusion that she wouldn't get a divorce, though he wants her to because he is going with another woman whom he wants to marry. However, I gather his going with the other woman was the result of an unhappy relationship with his wife. After she decided not to get the divorce she saw her lawyer and he persuaded her to go ahead. Now, it's a question whether I should write to him, with or without her consent, trying to patch up anything. What would be best to do?

DR. BURKHART: I would never write him a letter. There are times when letters are all right, if we work with a couple and

a solution has been reached, and sometimes when you are out of the city. But in this case I would not write a letter. If I couldn't go to him personally, I wouldn't write and I wouldn't do it without getting her permission.

CHAIRMAN HILTNER: We have time for one more question.

How Quarreling Can Be Utilized

QUESTION: With regard to quarreling—how much of it is a healthy sign, and what are the distinguishing characteristics of the artistic and profitable quarreling?

DR. WIEMAN: The reason quarreling,—I am not talking about fighting, where you attack each other, but quarreling—may be healthy is this: if the individuals are healthy and reasonably intelligent and vigorous, they are going to keep developing new ideas and new interests, and the more they develop the more there is that must be integrated through an integration of differences.

There isn't the harmony there,—the harmony of monotony,—where they have all interests in common; as I have sometimes put it to the young people. If my husband and I had agreed in everything before we were married, I wouldn't have married him. Life wouldn't have been sufficiently interesting. It would have been too stupid.

You must develop a technique by which each tries to understand and appreciate and get the most out of the interests of the other; and if those interests become common very good. But there will always be some not shared, and then there can be a process of artistic and profitable integration of these differences. Not assimilation, not identification, but an integration that enriches life.

Put it another way. I sometimes say to young people, "If I thought my husband knew all about me, I would go away and get some more to me; it isn't safe to have him know all about me." There are these different points of view which have to be gone over and studied and cultivated. Sometimes after we have been through something which has needed a week to quarrel through, we find there have been opportunities or interests available to us which we didn't know about before. Neither of us could have found them alone, but through trying to integrate them, we opened a great avenue to a richer love.

CHAIRMAN HILTNER: Dr. Hulbert, in one minute could you sum up what you think is perhaps the most important part of our subject here, whether it has been discussed or not?

DR. HULBERT: Most divorces could be headed off early, and most homes could be enriched, by intelligence applied to the problems of the ordinary home provided the people are well intentioned, normal persons in average health.

CHAPTER VIII

PARENT-CHILD PROBLEMS

1. Preventing Maladjustments by Family Understanding

By LELAND FOSTER WOOD, PH.D.

WE PARENTS HAVE A WAY of getting together and talking about children as if they were problems. If they were equally articulate, they might just as readily talk about us as problems. We punish them irrationally sometimes. We draw them away from important things which they are doing to inconsequential things which are in accordance with our whims. We are erratic and undependable, and in many ways, are a perplexity to our children.

Home Atmosphere

The parents' first problem is to create a home atmosphere in which it is worthwhile for a child to be born, and in which it is well for him to grow up. We can know all the answers from the standpoint of books, and yet not get to first base unless around the child there is a home atmosphere favorable to his growth. With that kind of atmosphere to start with, we can prevent more problems than can be solved by the wisdom of all the counselors. Many people have homes of such intrinsic quality that it is a good thing for children to be born in them. Their problems are not numerous, nor are they likely to become aggravated.

If love between husband and wife is normal, then love from both parents flowing down to the child is beneficent. If, however, there is some barrier between the husband and wife, and either parent floods the lives of children with misguided emotion, then it is bad for the children, and bad for all. We need not, however, be afraid of loving our children too much if as parents we love each other wisely.

Enjoyment of Children

Another rule is that we should enjoy our children and let them know that we enjoy them. If at times we think they are problems, we should not let on to them that we feel that way, but should enjoy them, with an atmosphere of brightness and gaiety in the home and good times together in the family. Particularly as people interested in religion and eager to transmit it to the oncoming generation, we should cultivate an atmosphere of love and high appreciation. This is the finest heritage we can impart. If we are going to transmit the highest values, we must make them winsome to children.

Fairness and Equal Treatment

In many homes there arises the question of favoritism versus fairness. It is easy for parents unconsciously to exercise a degree of favoritism. Here is a child who by his complexion, his appearance and in other ways reminds us of our side of the family. Perhaps he is a perfect image of our beloved Uncle Bill who was the darling of everyone. Then there is another child who looks like his Uncle Hank who was the black sheep on the other side of the family. So there may be discriminations between children which are unconscious on the part of the parents.

Sometimes preferences are conscious, as in the case of the two boys in a family in which the mother used to say, "Henry is going to be a preacher, but Ben will be hanged if he isn't careful." That kind of unfairness in prediction is a thing to which parents are sometimes prone. We need only to look around us to see many families in which one child is favored while another is at a disadvantage. The latter develops a sense of inferiority or perhaps of hatred of the person who is favored, along with resentment against the parents.

Psychological rejection occurs in some families. One of the

saddest yet most inspiring cases that ever came to me in youth counseling was of a young woman just past twenty who all her life had been psychologically rejected by her father. In fact, this particular father had rejected all of his children in succession as they came. But this girl, when she came to the years of greater thoughtfulness, began to raise the question reflectively within herself whether she, as the oldest daughter, might not do something to make the atmosphere of the home more bearable. It was inspiring to see the way she was working out her problem.

Sex Education

The problem of sex education is at least well along toward wise handling if the parents themselves have wholesome attitudes. An increasing number of young parents are learning to think sanely on sex and to answer the questions which children bring to them bit by bit as the children need enlightenment. Ministers and religious leaders may well take pains to have the best literature available for parents as well as to cultivate in them attitudes which are fine and wholesome. There are splendid bits of printed help for parents on those matters.

The matter of wartime play has been brought before us. There may be good reasons for not getting too serious about the fact that even four-, five- and six-year-olds are carrying out death and slaughter in backyards all over the country. The fact that they are doing something active about the war situation may be better for them than merely to keep it in the realm of anxiety. But so far as the more complete training of these children is concerned, we may make sure that whatever war play they engage in is supplemented by a generous amount of happy play life on the part of the entire family. Because the whole world is full of anxiety, children need to feel the strength of their home ties and the warmth of personal affection in the family. If they feel particularly close to their parents and to all other members of the family there is an added measure of emotional security which all of us need.

We have a splendid opportunity to teach citizenship and responsibility in a new way. It has long been a cause of anxiety that certain boys will go through the community and break street lights or windows of unoccupied houses. Could we not say to them, "Our enemies want to destroy our homes, our buildings and

our country; They want to do us as much harm as they can; Couldn't boys be the protectors of our community? Couldn't they take care of everything instead of allowing it to receive harm? Couldn't we say that war arises because people treat one another unkindly?" Even children are at times unkind. We could say, "Our enemies want to make us all feel bad; they want to make us quarrel among ourselves therefore we should refrain from making anybody feel bad." That would affect the youngster who is ordinarily at a disadvantage; the little boy or girl whom they call names or at whom they throw stones. Couldn't we have a new sense of unity and solidarity, teaching our children the basic lessons not only of tolerance but appreciation of other people, creating in their hearts a hatred of those forms of behavior which break people's hearts and create strife and ultimately bloodshed? There are splendid ethical opportunities in a difficulty like this.

Parents and the Adolescent Point of View

When the child gets into the teen years, many problems arise such as: "What time is late," or, "Whose judgments are to be accepted as to friends?" "How far should young people go in acquiescing in standards of behavior of the group? or how far should they stand up for an ideal which is taught them in their homes?" One young woman in a Youth Conference sent up this question: "How can I get my mother to see as I do about smoking and drinking?" It was a religious group and several immediately took the position that we should not try to get parents to approve of these customs of smoking and drinking.

Reverence for Personality

Reverence for personality needs to be inculcated—not only reverence of children for parents but also of parents for children—not merely enduring one another and adjusting to one another, but having distinct enthusiasm for one another. We should have a wholehearted reverence for one another because we are children of God with a spiritual nature and with unspeakably great values at stake in our family interrelationships.

CHAIRMAN HILTNER: You got us started, Dr. Wood, by pointing to three kinds of problems that are of particular importance. You spoke of this whole question of favoritism, competition

between children, a special kind of problem that arises and has to be dealt with by parents.

The question of psychological rejection you also said was frequent, and then you spoke of the miscellaneous problems which are symptoms of some kind of maladjustment in the relationships between parents and children; and finally you led us on to thinking of some of these special problems that arise in war time.

Before asking Dr. Hulbert if he will comment as a psychiatrist I should add one comment, somewhat defining the nature of our discussion this evening. In our announcement we have indicated that this session is to be centered mainly around the problems of which Dr. Wood has given us a very important list to start off with. On the other hand, we are also considering counseling, which raises the question as to how much in parent-child relationships parents are involved and how much children are involved.

I am thinking of such a simple thing as this in trying to define the issues. A prominent psychoanalyst in New York, a man who works quite a lot with a settlement house, says that almost never does he, as a psychiatrist, see a child personally who is under fourteen years of age; that he handles their problems almost entirely by indirect means, through parents, through teachers, churches, schools, boy scout leaders, and through others who have contact with the child; and therefore to him counseling with children, counseling in parent-child situations until the children are around fourteen, anyhow—is a matter of counseling with parents. I hope that question will get into our discussion.

2. Psychiatric Recommendations to Pastors Who Do Family Counseling

By HAROLD S. HULBERT, M.D.

Add Normalness

We find in our child guidance clinics that it does pay to study the child but never to advise the *child* what to do. We do not try to modify the child. We try to modify those influences which are modifying the child—the parents and the schools; and particu-

larly do we try to add to the child's life normalness which has been heretofore absent, e. g., more companions, a Scout camp, etc.

First I ask the mother, "Are you a good woman?" A good woman, by a child's definition, is a good feeder. "Do you feed the kids in the neighborhood? If you do, the kids will come over to play with your child." They are becoming good cooks. We advise normality. Having many children in a house is normal. "A little shellac covers a multitude of scratches."

The Inferiority Complex

A point Dr. Wood expressed I would like to comment on from a psychiatric viewpoint—the inferiority complex we all know about is caused, in our opinion, by two things occurring at about the same time in the child's mind. One, he is told to be ashamed of himself; two, a specific comparison is made between that child and some other child. "Why don't you stand up as straight as your brother Roy?" The child had curvature of the spine and could not. "Why don't you keep your hands as clean as Gertie? You ought to be ashamed of yourself." But our examination showed that she had a goiter, so her hands were moist; wet hands pick up more dirt. Specific comparison of one child with another is always harmful.

The inferiority complex, once started, is made worse when someone says to the child, "What would so-and-so think of you? What would Aunt Helen say? What would Grandpa say? What would God say?" God would say, "He is just a little child. It is understandable."

The Respect Complex

Now the antidote for the inferiority complex is, surprisingly enough, the *respect* complex. That has two origins—abounding health from hygiene, and honest self evaluation without shame or pride. When a child knows his good and weak characteristics and does not care about them, he just assumes it, and if at the same time he is in the best state of health, he develops self respect, which can be achieved in no other way. From that grows (1) respect *for* others, (2) respect *from* others, and (3) respect *for the rules*, whether or not he is under observation—that is our goal in child guidance.

Approximate Answers

I like very much Dr. Wood's comment on teaching the child in response to his questions—teach bit by bit. We believe in what we call the policy of approximate answers. To any question the child asks you, answer immediately, approximately truthfully, and as briefly as you can get away with it. If the child asks another question, you have done well. "How far can you drive a golf ball with a tennis racket?" "About eighty feet." "Who is the Holy Ghost?" When a child will jump like that, you are doing well in the policy of approximate answers. I like Dr. Wood's point of not saving it up. I had one woman say, "Doctor, I waited and waited and waited until my daughter asked me a c-e-r-t-a-i-n question and then I told her a-l-l about it," and I said, "I bet you did." We had two neuroses in that family.

War Survival

As to the war, we have far different opinions. I recommend that you train your children to expect to live in a world of war. We will be in a series of wars; this one may last six years; and there may be a series of wars in their lifetimes. Train them to survive war. War alternates with peace. When peace comes, do not teach militarism. During a war do not talk about peace, but how to survive. Teach them to swim; teach them to work; to be quiet when told to be quiet. Authority and obedience are essential for child survival.

Needs

Children who have lost the value of their former home need few things, and from them we can learn what the ordinary child needs. They need the security that comes with personal love, expressed freely. Children need love, especially when they do not deserve it. They are like women that way. Poor people are that way. They need more money to get along with than we do! Some children, when they do not deserve it, need to be loved for themselves.

Children need more hygiene and sleep than we realize. Children do not get shell-shocked when bombed unless bombed twice within eight days. It takes eight days to get back the right kind of sleep habit, and so we must give our children good sleep.

Suspense

Children accept *past* news better than do adults. To them, to hear that Singapore falls or Rostov falls does not hurt them, but to tell them that that the Caucasus *may fall* or that Hawaii *may be taken*, or something like that, will throw a child into a panic. So only give them past news.

Synthetic Relatives

Children need a great many more relatives than they have. Every child needs half a dozen synthetic aunts and uncles in the form of Sunday School teacher and others, and a few extra grandparents. Children need good companions for play. Play is very serious. Dr. Masserman was quite right in saying, if a boy of twelve and a girl of eight and a boy of four in one family would be evacuated, the two boys should not go together to the same place. The boy of twelve needs other children of twelve. In war and peace our children need to be trusted much more than they are trusted. They will come out all right. The child needs to be taught work habits for very brief periods of time.

Conclusion

Could I sum up the needs of children, I would say, Play, food, sleep and love are the imperative needs of child life, "and the greatest of these is love."

3. What Children Need Most

By ROY A. BURKHART, PH.D.

Let us list, briefly, five things children need:

Independence

1. It seems to me very important that a child become whole-somely independent. There are certain things he ought to do himself when he has the ability to do them. He ought to grow increasingly in his ability to answer his own questions. He ought to be able to take care of himself. He ought to feel on his own while still feeling a part of his family.

Sharing

2. A child needs to share in the total home experience. He needs to feel a sense of possession and belonging, and of being an integral part of what is going on. In my own family, while my children were still very young—Jean four and Bill six—their mother and I discussed budgets with them and actually built a budget in which so much was put aside for playthings. When that was gone, they couldn't have any more, and while they often got angry at the budget, they accepted it as a part of our family policy and were proud to have a share in it.

I remember when I went to Chicago to finish my training, I put it up to Mrs. Burkhart and to them whether they would be willing to make the necessary sacrifice. The children were very small, but they voted "yes." You may inquire whether it is fair to ask a little child's advice. I believe it is. I recall a time when I was a boy and we lived on a farm. At a public sale my father bent over and asked me if he should bid more on a cow. I didn't know whether he should or not but he asked me and I felt that he was honoring me by giving me the chance to express my judgment.

The fact of the matter is, a child comes to have judgment by being called upon for judgment, and the more the family allows the child a reasonable share in making its decisions, the more judgment the child will develop.

A Place in the Social Experience of the Family

3. Entertainment should be a family policy. The child can have a share beginning very young, and if he feels a part of it, then taking a share of the responsibility becomes much more natural. I remember a time when we were invited to a family dinner at Christmas and frankly told that the children in that family had been allowed to take part in deciding who should be invited. The parents had wanted their pastor, but the three children wanted the Burkharts. They outvoted their parents and we were there!

It seems to me that a very real need in our present family life is for the child to come to an appreciation both of the blessings of the family and also of its duties and responsibilities. How to get parents to see this is a great problem. It is so much easier for them to decide a policy or to do a thing than it is for them to take the child into their decision.

Complete Honesty

4. I like the increasing emphasis that is being made of treating the child with complete honesty. While I do not advocate giving a child all of the truth upon certain subjects, it is extremely important that what we do tell him be true. This idea of complete honesty and frankness cannot be over-stressed. So many times parents say to me, "Why is it that my child will not come to me freely?" I believe that it is often for the same reason he will not go to his pastor with a problem; he is not sure that it is safe, that he will find honesty and frankness there, and that his age will not be used to put him off.

Companionship

5. To my mind, this is more important for successful parenthood than all the knowledge of child psychology in the world. The right kind of give-and-take in companionship between parent and child is extremely significant. I have often said this: "No father ought to *pray* with a child unless he *plays* with the child." The distance between play and prayer is not very great, and how parents and children can find mutual companionship in both areas is a very real question. The church can do a significant work at this point. We started out in our church five or six years ago to stimulate workshops in the homes. We have obtained some great results with fathers and sons in this way. It is a type of thing which I believe has great value.

In closing, I should like to say two things: One is to warn of the danger that is created when parents who attend parent-study classes become so conscious there of certain typical "problems" met with in a study of child behavior that they proceed to read those problems into their own child and make him problem-conscious. This is a very real danger and can have serious consequences. Parents should constantly guard against it.

Lastly, what can we do in our parent-education programs to prevent parents from making some of the mistakes they make? I venture to suggest one procedure I have tried and found useful. We have, in our church, each year a class for fathers and mothers who have had a child that year, and we bring to them at that time the best resources in child guidance that are available. In the six years this program has been utilized, it has borne some magnificent fruit.

4. *General Discussion*

CHAIRMAN HILTNER: We want to give all of you a chance to come into this discussion. At this point, rather than later, we are going to throw the meeting open for your comments in our panel round table. Last night we had almost exclusively questions from the floor. Will you, within the one minute time limit, feel perfectly free to present your own ideas as well as questions on anything the speakers have said or make a suggestion of your own? It is open for your comment.

How Far Shall We Give Children a Vote in Family Plans?

QUESTION: I would like to ask Dr. Burkhart how he would have handled the situation if his children had voted "No" when he wanted to come to the graduate school?

DR. BURKHART: I think that is a very real question, and a fair one. I am sure of this, that if Mrs. Burkhart and they had voted "No" I would not have come. If the children had said "No, we won't make the sacrifice," I do not know what I would have done.

DR. HULBERT: That same question comes up with the surviving parent, "May I remarry?" Does he ask his child, or do what he thinks best? I think that we should pay more heed to the opinions of children where they are qualified to give an opinion than we should to their offhand opinions on things; that is, whenever they have sense enough to form a good judgment. At what point is that? Let me approach it obliquely. I wouldn't quibble with anyone on terms. All I want is to be understood and understand you. One definition of character is as the sum total of the decisions an individual has made for himself in life up to date. If according to Dr. Wood's and Dr. Burkhart's plan we are going to let children make more and more decisions, we are developing character—that character I am speaking about is strength of character, and it is very closely allied with moral character, but not identical. Al Capone was a strong character; so was Abe Lincoln.

I do not think we have to pay much attention to children's opinions where they are not experienced or haven't brains enough

to measure the pros and cons judicially. Good parents begin by training the child around the age of four in such a way that any decision the child can make is perfectly safe. "Are you going to wear the print dress or the crêpe de chine dress" or whatever it is. On a slushy day, "Are you going to wear rubbers or galoshes?" The parent decides on the footwear, the child makes the decision which one; the decision is a safe one in his provision. He is going to develop character in that child.

DR. BURKHART: I think this is true. Of course, in our particular family we talk things over pretty fundamentally, but the fact that we ask advice or ask a decision of the other members does not bind the person who asks. That is, I can ask you for advice and still do the opposite. Again and again my son may ask me for advice, but he does not necessarily do what I suggest, and I don't get mad—not always. But the point is this: When I started on a program of special study which lasted eight years, the children were fundamentally concerned. But I think this is true, that when a parent goes to a child on that kind of basis, invariably the child would say "Yes," just as I will again and again go with my son when he asks advice.

I would say this, too: The remarkable thing I have noticed in our church—when we put up to the young people a decision—is how good their judgment is. Again and again I have been amazed in watching the judgment of young people.

I would agree with what Dr. Hulbert said about ranges within which children's decisions should be accepted. But I think the act of giving them a share in the decision is as important as the decision itself.

How Far Should Children's Tastes in Food Be Observed?

QUESTION: Will Doctor Hulbert please tell us how far children's tastes in food should be observed? I think they like to say "No" to bring more attention.

DR. HULBERT: Very, very far. Many children have allergies, a fact not well recognized. And children have aversions which should be respected. But fundamentally I would say children from five to twelve need food much more often than adults—as for instance a pick-me-up around 4:30 when school is out and they come home. They need energy from food. If they

do not want certain things, I think I would ordinarily respect that. A growing child needs four and a half to five meals a day. I am speaking of the child from five to twelve.

QUESTION: What about an inordinate interest in the thumb?

DR. HULBERT: They will outgrow it if you pay little attention to it. The more attention is fixed on it, the more of a basis will be laid for a neurosis. Psychologically it is from over-attention.

Necessity for Sleep

QUESTION: Doctor, would you comment on the necessity for sleep? Take, for instance, a little chap three and a half to four; he doesn't want to sleep in the afternoon; he will lie in his bed and sing and do all sorts of things for an hour until he thinks it is safe to get up. Then, of course, in the evening around dinner time, he is tired out and makes life miserable for all the family.

DR. HULBERT: Well, having a musical complex, I am very prejudiced. I think that's swell. If a child wakes up—and I am speaking of a child now from three to twenty-three, and with us, at least, it extends until they are twenty-four—if a child wakes up fresh in the morning, he is getting enough sleep during the night. If he doesn't wake up refreshed, he isn't getting enough and should be put to bed earlier.

The sleep rhythm in children can be easily diverted. Some sleep in reverse; sleep in the daytime and awake at night. Some people sleep in church. Timing is an uncertain thing. But by and large, most persons whose weight is good are getting enough sleep per month, and I wouldn't worry about it very seriously.

CHAIRMAN HILTNER: We have them fed and asleep. Are there any similar questions?

How Much Time for Recreation?

QUESTION: I would like to know about how much recreation a boy of fourteen ought to have. I have a son fourteen who wants to play tennis all morning and half of the afternoon and go to a show the rest of the time. How much of that should he take?

DR. HULBERT: He's all right. The children regulate these things themselves. They have phases. They imitate the group. Interest in play games is very periodic and seasonal and they outgrow it usually in time. No cause for worry.

QUESTION: It seems to me that our churches as a whole do not have a very well worked out program for specializing on the pre-school age, by anticipating a lot of problems that come later and trying to handle them through parents when the children are small. I wonder what the hopes are that we will have something worked out in that field to help the pastor.

Influencing the Child Through Love of the Beautiful

DR. HULBERT: I have a suggestion, but not a studied one. Children's definitions give us a clue to what is going on in their minds. Nurseries and clinic workers have helped me make a wonderful collection. A few are very quotable, such as a child's definition of love, especially the pre-school child's definition of love. If we put it in adult language it is this: "See the beauty of this beautiful thing which I mostly own, but which I can somewhat share." Now the pre-school child is addicted to beauty. He thinks he mostly owns his mother, but he can somewhat share her with the rest of the family. Every child should feel that same way, and the church, in trying to handle the pre-school child, must speak of beauty and the glorious exemplification of that is the beauty of the personality of the young man, Jesus, and that is what we should begin with in our teaching to our child, and not about Moses and the prophets and the rest. Beauty—and I think we can appeal to them and thus they feel they have a share in the church because of the beauty of it—is the only chord they will respond to that I know of, and the same way within the home. "How beautiful mother is with this new hat." You may have to say that with your tongue in your cheek—but speak of beauty. It is the most attractive thing. Children are very attentive to it.

The most beautiful thing I ever heard was a four-year-old child singing around five o'clock one morning. He woke up his parents and the mother said "Singing again, son" and he stopped and then went on singing. And his father woke up about that time and said, "What are you singing for?" and the child said, "Because I love you so" and he went on and sang a verse or two, or a phrase or two and then said, "That's what mother says when she sings to me." Children are sensitive to beauty. God help the underprivileged child.

Discipline

QUESTION: What about the problem of discipline, where the child gives his attention to the easy-going parent rather than to the parent who is more stern?

DR. HULBERT: That sounds like a perfectly normal child. Children like to have things rather easy for them, unless they think of it themselves; then they work real hard. On assigned tasks, they have rather the Arkansas viewpoint, "I am sort of easy-going on myself."

A Case of Maternal Depletion

QUESTION: May I throw a question into the situation? Last Friday a man with rather small salary, whose wife is a member of the church, and who has six children—came to my office to see me, he said, for spiritual advice. I wasn't there. But I was informed and I went around to the home to see him. The family were at supper. I called him out and found that the problem was this: His wife had just returned from a week at a camp with the six children, to which I had arranged for them to go as a little vacation they could not otherwise afford. Three weeks ago she had made preparation through an attorney for a divorce. The youngest child is four years of age; all of the children are in the church school. The mother some time ago had a serious operation. She says now that her husband nags her. He told me he was quite willing to leave her alone, and not to trouble her for sex relations, but that she said she doesn't love him any more. There is a poor home, a family of six, the husband admitting he has not done much in relation to the church, but also saying that he does not see how this woman can get along with the children yet he does not want to leave her nor have her leave him. What am I to do?

CHAIRMAN HILTNER: I am sure you recognize that from the brief way in which you have stated this, we certainly cannot—any of us—know enough about it make very intelligent suggestions on such a specific and complicated problem. In general the problem would line up something like this: How far may one go in protecting the fact of relationship between parents and children, when the actual relationship between parents and children does not promote the sort of thing Dr. Wieman was talking about this morning in a more generalized fashion?

I do not think we can ask the members of the round table to say too much to this specific problem, but the more general problem is very interesting, and they may want to discuss it.

DR. BURKHART: Let me ask you first if you have talked to the wife; have you had her story?

QUESTIONER: No, I haven't had an opportunity to.

DR. BURKHART: I would venture to offer this suggestion. If I were in your place I would try to get her story. Fear of more children may be involved. It is hard to tell just what it is. When you get her story, then I think that story will determine what the steps will be. Perhaps after you get her story, you can get both of them together and find a way of keeping them together for the sake of the children.

DR. WOOD: Might we not add that even the relationship between those two, as man and woman, and parents of these children, may yet be greatly enriched? They might reduce their problem to manageable proportions and might really get some satisfaction out of living with each other, whether or not there was any sex satisfaction; there might be some satisfaction in sharing together and in watching with mutual interest the growth of those children; in doing things together, playing games together, in hobbies and common interest in a world of things which still seem to be available for a couple of that sort. It seems to me that Dr. Burkhardt has intelligently indicated what the speaker might do. He might secure a delay in the divorce action and during that delay see what can be done in a constructive way.

I am willing to say that the vast majority of divorces which are secured are unnecessary in this respect—that the persons have not explored all the possibilities of living together. They have married on a certain emotional momentum; their marriage has not worked out as they anticipated, and they still have hardly passed over the threshold of the real adjustment which might be made, and in which real values might be created. All this has a bearing on the children because the welfare of those children is obviously at stake. They need the constant help and support of both parents, and respect for integrity of their home.

CHAIRMAN HILTNER: When a home, Dr. Wood, is really threatened by subversive activities from within, where not only

sexual but other effectual satisfactions are missing in the relationship of husband and wife, what is the advantage in keeping a home like that together? What is the point at which the actual welfare of the children benefits? I do not say necessarily through divorce, but benefits by something which relieves the children of some unusual degree of stress.

DR. WOOD: I will give you an illustration of a pair who had loved each other and been happy for twenty years but for five years had experienced a growing tension until the wife reported that their home was as if a block of ice were between them. The children were unhappy and cynical. The father had stopped going to church and the children also were declining to go to church, yet the mother was a church worker.

The mother presented her case to me very carefully, and I ventured a few suggestions to her which, in fact, we worked out together. It was not advice of mine, but working together at the problem. A year later I saw her and she told me they had had a perfectly wonderful year. They had reestablished the love life which had formerly been theirs and they were back where they had been in the early years of their marriage.

I believe personally, in the majority of cases, enough can be regained of the love values in a case of that sort, to justify them in making every effort. When children are involved they reenforce the reasons why parents should try to make something rather than nothing of their home life.

DR. BURKHART: Again and again and again I have had the same experience with families.

DR. HULBERT: I would recommend this angle of attack with the poor family of six children. First get the mother in the very best state of physical health; she is probably on the borderline of exhaustion, and her divorce is a reaction of exhaustion. She is fatigued in her affections, in her sex relations, by every child. She is overwhelmed and she is a drowning personality. Get the children into camps, into private homes; if need be, get temporary mothers, until mother gets sturdy. If that is done, I doubt very much if her attitude will be the same sick attitude toward her family it is at this time, while she is in an exhausted state and undernourished. Undernourishment is probably one of the aggravating causes.

We very seldom have problem children where the mother was in super-health for months before pregnancy began. This man's wife certainly should practice birth control and be very well-advised. Birth control belongs in a family after they have had one or two children and want to space the others.

This woman has had six, and the period between having children should be spent in improving the mother's health to the maximum through hygiene—not through Walgreen's pills, though they are good pills. Get her sturdy and I think she will see her way through her problem in a normal way instead of in this retreat way.

Parents and Children Sharing Home Worship

QUESTION: On the whole matter of worship at home between parents and children, we haven't said much. I think for children under ten we talked about response. What are you expecting from a child in a worship group, if time can be found to get together?

DR. BURKHART: I think the specialists in the field of religious education of children have a feeling that we ought not be in too big a hurry with children under eight to teach them the concepts of God, and to go very far in teaching them to pray and things of that sort, but to live together in such a way of mutual helpfulness and reciprocity that the child will come to experience the Kingdom of God; he can come to experience those qualities that are Godlike living.

If you need resources for pre-school children, there are two books, very new, that are very helpful. One is by Regina Westcott Wieman, who spoke to us this morning, *The Family Lives Its Religion*.^{*} That book, incidentally, is just filled with suggestions right along this line. Dr. Wieman, by the way, goes on to say this: Of parent and child life together, on the basis of sharing and considering love as they should, it is inevitable that the child come to an experience of God so that later you give the experience a name, rather than to name it before he experiences it.

There is another recent book called *Teaching Children Religion*, by Paul Vieth. That book is not here, but I recommend it

^{*}Harper, 1941

to ministers very enthusiastically. It is fundamental. I think it is very important that we help the child to experience God before we give God a name. Of course I feel that as parents and children live together, they should live this spirit of Christianity in all their relationships with appreciation of people; if there is household work, there should be appreciation of that household work, with the right attitude towards other people, with operative good will and so forth. But I feel personally, and at this point I differ with some of my superiors in the religious educational field of children, that there is no reason why the child cannot be taught to pray when he is very young, in terms of expressing gratitude, in terms of thankfulness, in terms of appreciation, and I see no reason why he cannot be present at times when the parents share in their various practices of religion.

The Name and the Reality of God in the Home

DR. WOOD: Personally, I would take issue with any leaders in religious education who would put their case in the extreme form which Dr. Burkhardt first reported. It would seem to me almost as if they were banning God from the home for the first eight years of the child's life and then trying to bring him into the home in some way.

A home which for six or eight years had carefully eliminated the name of God and prayer wouldn't be very successful or very artistic in bringing these in after eight years. In fact, if God is real to all members of the family, it is natural that we should talk about him. We talk in the presence of children about many things which they do not fully understand; but because we talk about them and because we have the attitude we do toward them, and because those concepts or realities enter into our system of values, children gradually catch on.

Suppose you have a home in which there is a beloved grandfather—beloved, that is, by the father and mother of the child—but he is 3,000 miles away and the child hasn't seen him for the first five years of his life, yet he has heard father and mother talk about him often and lovingly. They have told the child stories about their experiences with grandfather. When at last a long anticipated visit is made the grandfather is no stranger but is already a beloved member of that family. Obviously the child will adjust himself quickly to the grandfather. I believe something

like that obtains in reference to God. I think I am basically in agreement with Dr. Burkhart, although I have this mental reservation about not teaching children at all about God for a considerable number of years. It is almost as if they were teaching that God does not exist, or at least is not very important.

Let me give you an instance of a young mother proceeding, I think, on a sound basis. She said that in their home, in which I think three little children were present, they had their "happy time." There were stories told on occasion; sometimes the children would tell a story; sometimes the mother; or a story might be read from some well-chosen book. They would play games together, have a discussion of their problems, if there were any, in the "happy time." There would be an atmosphere of joy and love and gaiety, and always in that "happy time" they would have a worship service in which they would talk to God and make their approach to God. The pleasing and winsome character of their family relationships, the love of the home and each other and the love of God, were all intertwined.

Too much, however, could not possibly be said of the importance of incarnating the spirit and values of religion, even unspoken, in our daily life as Dr. Burkhart suggested.

QUESTION: We have two grandchildren, a boy of seven and a girl of four. They are with us every Sunday. The other day they were with us and after we said grace, the little girl asked, "Does God always eat with you like he does with us at home?" The very fact of your saying grace with the children at the table in the high chair is teaching them God. It does seem to me you are not talking about God as much as you are living in the conscious presence of God, and bequeathing that sense of his presence, are you not, without saying very much about it?

DR. BURKHART: What I was trying to indicate in the beginning was the emphasis that many teachers of religion among children are making, and that I think raises a basic question. I said I did not agree with it because personally I see no reason why the name of God cannot be used. Let us be sure that they get the experience of God rather than just a name. If all the qualities of religion are in the relationship of the home, then naming it will be a very simple thing, and at that point books like *Teaching Children Religion* are bringing a much needed

emphasis. As for myself, I think the thought of the heavenly Father should come to the child as soon as he is ready for it, as soon as he can accept it, but I think the other emphasis is also important. We have too many families in which God is there only by name and that is the thing we certainly ought to avoid.

CHAIRMAN HILTNER: I think we have come to almost the limit of the time. I would like to give each of our panel members one or two minutes to give a brief summary, or any comment that will pick up what they feel is the most important thing in the whole subject. Dr. Hulbert, suppose you start.

A Philosophy of Child Training

DR. HULBERT: If mothers are in excellent health before conception you will have fewer problem-children and problem-parent relationships, and that is the angle of attack. Anything you can do to improve the health of the women of the community and church is beneficial to the next generation.

People like slogans that are quotable and they can remember. I would like to run over very briefly the simplest philosophy I know for training children:

A child up to the age of six should be taught or trained to do anything and everything that is good for his own best interest, providing he doesn't hurt anybody; and if he was not taught that by six, teach it as soon as possible afterwards—or he ought to teach it to himself.

"To avoid everything and anything harmful to his own best interests." If you can teach that to a child at six, you don't have to worry about an unwholesome lifetime.

"To attack aggressively anyone or anything which menaces his own real best interests."

For a child up to the age of nine, the same three rules apply broadly. He should be trained and taught "to do anything and everything which is good for his group's best interest, if he doesn't hurt anybody or wrong anybody."

"To avoid anything and everything contrary to his group's best interest;" and if a child is taught that by the age of nine, we do not have to have the divorce problem when he is twenty-nine.

"To attack aggressively anyone who menaces his group's best interest;" and the group is family, neighbors, schools, churches,

community, state and nation. It is the basis of patriotism. It is as simple as that.

A child up to the age of sixteen should be taught and trained to be tolerant, and please quote "tolerant of the expressions of opinion of other people," of the acts of other people. It is asking too much to be tolerant of the expressions of opinion of well-intentioned persons of other groups and "to be tolerant of the intentions of hostile people."

Children in Unchurched Families

DR. BURKHART: I think we ministers need to consider constantly the great group of boys and girls who are in families not touched by the church, and the great group of boys and girls in the neglected areas of our towns and cities.

It seems to me one of the possibilities lies in the direction of week-day schools of religion. I am proud to say that in our community we have week-day schools of religion that reach ninety-nine percent of the boys and girls in the first six grades. Now we know that about thirty-nine percent of the boys and girls are in no children's church school, but only in the week-day school. Our work through settlement houses and other movements that can reach parents and children is important. We need to do all we have been talking about for the children in our families, but here is the great unreached group who are also going to be the adults of tomorrow, and the big question is, will they have the Christian heritage and the resources of the Christian way of life?

Positive Versus Negative Organization of Personality

DR. WOOD: The best that parents can give to children is the gift of themselves; that is, the gift of well-adjusted and growing personalities in an atmosphere of confidence and mutual affection. The first problem that they have with reference to the child, as well as to each other, is the problem of getting life organized on the positive emotions of love and confidence rather than around the negative emotions of fear, anger, and hostility. Personalities of children can be definitely organized in this positive way; and when that organization begins, something of the most tremendous moment for those individuals and all their social interrelationships, has started.

In the home there should be a constant practice of the "talk it over" method, the family council. We need to draw upon the opinions of children, to have members understand one another and to be sure that we see into one another's hearts.

Children should think of their homes as places where it is natural to have their friends. I have young people coming to me with the pathetic statement that they can't take their friends into their homes, and others with great joy saying that their homes are places to which their young friends love to come and that their parents are people with whom they can talk things over. I find young people not only willing but eager to have freedom to talk things over with their parents. We should have more sharing of friendship, young people knowing their parents' friends, and vice versa and all knowing the meaning of the friendship which the others have.

Sometimes we parents get breathless in following our young people and trying to save them from unwholesome influences of group pressures, rather than trying to overcome the bad influences in the world around them. If we can start by organizing little groups close to the atmosphere of the home and the church—if we can get the group life of our young people laid out on the basis of wholesome groups—then we shall be doing a far-reaching and splendid thing for our young people. I want to mention once again the principle of developing the love, confidence and the spiritual security which come from religion in the home. We express these religious values in whatever terms may be appropriate to our experience, but we recognize that human love and the love of God are close together and that we live as families, not merely in passing events and circumstances, but in God and His everlasting Kingdom. This gives tremendously increased value to the life of every little family.

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CHAPTER IX

SPECIAL PROBLEMS

ACCENTUATED IN WAR TIME

1. *Dealing with Fears and Hates*

By CHARLES T. HOLMAN,
*Associate Professor of Pastoral Duties, The
Divinity School, University of Chicago*

I SHOULD LIKE TO LIMIT MYSELF to a rather specific problem in relation to counseling the family in war time, dealing particularly with the fears and hates that are abroad in the world. Their repercussions in family life inevitably affect the children who are growing up today.

Emotional Effect of an Atmosphere of Fear and Hate

We all recognize that fear and hate are abroad in the world in war time, as at no other time, and perhaps now to a greater extent than ever before in the history of the world. An environment charged with fear and hate is bound to affect the emotional development of the child. The experience of mental clinics is replete with evidence that fears and hates have a distorting effect upon the evolution of personality; and particularly fears and hates that are long sustained, affect the health, well being, emotional development and whole personal adjustment of the individual, and especially the growing child.

Fear and hate both have their proper and necessary biological function. That, I think, we recognize. One who just walked ahead regardless when an automobile horn sounded close at hand, unafraid of what of what might happen, wouldn't be here long to tell the tale. And one who had no capacity whatever to hate those things against which we ought to feel resentful could have no part in getting rid of those evils and in making possible a better situation.

But the thing to remember is that fears and hates, while performing a necessary biological and social function, are destructive emotions; they are not constructive emotions. One certainly may be prevented by his fears from doing some dangerous thing, and one may be led to throw some evils out if one hates them sufficiently. But fear and hate are destructive, not constructive emotions. Nobody is made good by fear or by hate. Other emotions and attitudes are required. Faith, hope, love, social interest and self respect are the constructive emotions.

Directing Fears and Hates Constructively

We should remember, moreover, hates and fears, if they are merely repressed, are likely to break out in very undesirable forms of behavior, and result in grave distortions of personality. They need not be repressed, however. They may be directed against proper objects. And there are many. There is very much to fear, actually, in the present world situation. No one can contemplate the progress of the war in relation to all that we cherish and hold dear, without feeling a great deal of anxiety. And there are also things to hate and struggle against and try to overcome and get rid of. We can do something toward redirecting hates and fears so that they shall be made effective for personal and social welfare.

There are other effects of the war also that have to be taken into account and particularly with relation to the fears and anxieties of children. Dr. Ogburn said in a recent University of Chicago Round Table discussion that it is the family more than any other institution that "takes it on the chin" in war time. That certainly is true.

Effect of Separation from Parents

That has been shown by some of the studies that have been made in Great Britain for example. For some children the effect

of separation from their parents has been more devastating than bombs. That, of course, has occurred only where the children have come from good homes with strong parental figures, and have found themselves in new homes where they may have had much better food and better physical environment than ever before, but have lacked those affectional responses that are so essential to the development of the child. Without such affectional responses the child's sense of security is endangered, and anxiety is inevitably developed. On the other hand, some children who came from poor homes, have found those very affectional responses in a larger degree in foster homes than in those that they left, and have been greatly benefited.

War carries many threats to the emotional security of children. There will be an increased number of homes broken by the war, by death of a soldier-husband or father. There will be children born of parents who married just before the husband went to war and never did establish homes. Such children never will have known a normal home situation. Some soldiers will return unfit emotionally for the responsibilities of home life. There are mothers who are entering industry, or army or navy service, and their time will be so taken up that their children won't get the attention which their mothers ordinarily would give them. All these abnormal conditions menace the emotional development of the child.

This lack of parental care is becoming recognized as one of our most serious problems in the present emergency. Children are being left locked in houses and trailers all day long while their parents are working; others are allowed to run the streets without any kind of supervision, with damaging results. Juvenile delinquency is on the increase as was the case in England earlier in the war.

Probable Post-War Increase in Divorces

Beside that, I think we have to count on a greatly increased divorce rate, although our present divorce rate is so fantastic. After the last war it increased almost unbelievably, and I think we may anticipate it will do so again. This means broken homes, robbing children of the kind of a home situation which is necessary for wholesome emotional development.

It is important to bear in mind, I am very sure, what Mr. Hiltner

said a little while ago, that these war dangers are, after all, no different from peace time dangers. It is homes in which there are fears, anxieties, worries, uncertainties and insecurities; bad homes, broken homes, no homes at all, that are damaging to the child's emotional development. These conditions obtain in peacetime as well as in war-time, but increase in number during war. But they are there all of the time. Perhaps the war will do some service in calling attention to the significance of such conditions and by bringing increased study of the problem.

What Churches Can Do for Children and Parents

Very briefly, I suggest three things I think the church can do to ameliorate those conditions:

First of all, the church can do something with the child. It can make up, to some extent, for those injuries that do come through the breaking up of homes. The church school can provide some real fellowship; some warmth of love and interest and concern can be made manifest. A good motherly Sunday School teacher, or a God-father or God-mother may establish such a relationship with a child as to meet to a considerable extent the need created by a loveless home atmosphere. Then there is the teachings of the church. The teaching of faith and hope and love, and the cultivation of those fundamental attitudes in the child that will make for a more satisfactory emotional development is a very important matter. And there is the possibility that the church has of doing the thing I suggested earlier, namely, redirecting the fears and hates of children towards that which is to be feared and toward that which is really hateful, rather than causing either the repression of these emotions or their overt expression in undesirable ways.

In the second place, the church can do something with the family. And I anticipate this is going to be one of the areas in which church education and the organization of church programs will develop rapidly in the next few years. It can do much through church programs of education for family life. It can do a good deal through the development of premarital counseling and counseling in marriage. Indeed most of the ministers I know who are moving significantly in the area of counseling, went in originally through their interest in marital or premarital counseling, talking with young people about to be married, or those they

found in difficulty in their marriage relationships, and trying to do something about that. Before long they were touching a wide range of human problems in their counseling ministry.

Such pre-marital counseling is especially important at the present time, with the rapid increase in the number of marriages. Men going into military service don't wait until they have sufficient income to marry. There is an enormous stepping up of the emotional life. All of which means that while we certainly won't be able to tell these young people they shouldn't get married (if we do they won't take our advice anyway), we can at any rate help them to take a good, honest look at the responsibilities that they are assuming.

In the third place, the Church's distinctive task, as I see it, is that of providing for people, young and old, according to their ability to comprehend it, a sound and undergirding religious philosophy of life which will stay them through all their days. It is our job to help people to orient themselves to that which is ultimate and abiding, so that life will not be meaningless and irrelevant. That is, as I understand it, the fundamental task of the church. It is our business to help people in the situation in which they live to realize themselves at their best in wholesome social situations and in relation to cosmic forces which give them support. Or, in the more familiar language of religion, to achieve an abundant life, and to move toward a society more like the ideal of the Kingdom of God. To achieve such a religious philosophy of life is to go far toward ridding ourselves of debilitating fears and corrosive hatreds.

2. *The Kind of Hate That Christians Repudiate*

By SEWARD HILTNER,
*Executive Secretary of the Commission on
Religion and Health of the Federal Council
of Churches of Christ in America*

Dr. Holman has opened to us almost the whole range of problems we will want to consider.

I have yet to find a sensible, to say nothing of a Christian,

psychological analysis of the specific kind of hate that we, as Christians, repudiate, and therefore want to keep out of our individual and family life.

I don't think it is enough in war time or any other time to counsel solely on the positive side by teaching people love. Of course, I believe that is what we must everlastingly do. But I think we now have a very special function, even more important than in peace time, of teaching people to see what the hate is they repudiate. I see a lot of evidences of people repudiating, or professing to repudiate, things under the name of hatred, which actually have this repressive effect Dr. Holman talked about, because what they are repudiating is not hate, but something else.

Hate must be repudiated positively and absolutely. But what is hate? I have been trying to think this over, recognizing it as a difficult question, but I believe I am getting a picture in my own mind of the distinction between the hate we repudiate, as Christians, and these other things often confused with it.

Relation of Hatred to Fear

Hate does, as Dr. Holman says, bring out fear. On the other hand, not all fear, nor even all irrational or irrelevant fear turns into hatred. What is the difference? Well, first you have the simple physical reaction that was referred to, let us say, of a little child who finds himself seized not so much by something that is really outside him but something that feels outside him, because he has no inner control to bring to bear on this emotion welling up in him. As adults, when we read of atrocities or hear of them, or see them in the movies, when we think of the philosophies of the nations against which we are contending, it doesn't seem to me to make very much sense to say solely that we distinguish between the things we hate and the people we don't hate. A little child doesn't make much distinction about that. He tends to say, "I want to kill you, Daddy" and not, "I want to kill that which you stand for, symbolize and represent." This is an important distinction, but it isn't enough.

Now, of course, there is a tremendous difference in the real world; but in terms of the emotions, in terms of the feelings, I question very much whether there is much difference, so long as what we are dealing with is a simple reaction situation.

Physical Reactions Versus Ingrained Attitudes

What contrasts with a simple physical reaction? Well, in my view what contrasts with that is something that, shall we say, has become ingrained into the pattern of one's personality or character and therefore is not so much emotional as it is attitudinal. It involves, let us say, a readiness to hate, rather than a physical kind of reaction which involves hostility and under which, as Dr. Holman said, fear is involved. Let me illustrate that.

Here is a man who comes home from the office, let's say, and his wife suggests to him, "I thought you were coming home fifteen minutes earlier," in a perfectly calm tone of voice, and he flies out against her. Now is he reacting to her suggestion that she thought he was coming home fifteen minutes earlier? Not at all. He is reacting to something else. Now we say, therefore, he has a readiness at that point to fly out against somebody. Now, in that situation it may or may not be hate.

If he comes home every evening and flies out at her, that is probably an indication it is becoming ingrained. Now, he doesn't have to fly out. That is not what makes it hate. The thing that makes it hate is the attitude underlying it. He may come home and he may smile sardonically and say nothing, and you have got as much hate as if he throws dishes.

That seems to me to be a point at which we are confused, both children and adults, at the present time. If one feels himself getting shivers of hostility and even fear, and he would like to go right out and shoot some of these people, we tend to think that's hatred,—and I just plain don't think it is,—necessarily.

Now whether or not those feelings are right or wrong in any particular situation, how they should be handled is a very important realistic question, and they may certainly be handled in such a way that hate is produced or fear produced or evil consequences produced, but I still don't think in that form they ought to be identified with hate.

I think this is especially important for the family. I think it is true even in normal times,—too often we tend to think what we want in family life is just balance. I don't think we have said that here this week, but it is a common misconception. We want harmony and sometimes wrongly, when we mean by harmony mere lack of disturbance. We forget about the creative quarreling Mrs. Wieman was discussing.

A Compulsive Element in Hatred

Now it seems to me, to sum up, that we have hatred where we have a compulsive element, where we have almost prejudice involved,—prejudice involves the whole attitude too. Hatred is a form of prejudice, if you like, which is linked with certain objects, but it is different from prejudice, in that it seems to involve the complete destruction of the object before we believe we can feel secure again.

Now I don't think in the ordinary sense it has very much to do with emotion, as a matter of fact. When it gets into operation, of course, it calls upon emotion, but in many of the acts of the dictatorship people, we see an absolute coldness when they get to work on it. We say wrongly, there can't be hate involved in that kind of thing because they are so darned cool about it. Hotness and hate are not the same.

Now I have tried to suggest, I think, that coolness in any superficial emotional sense has little to do with whether hate is involved. I believe if we put the physiologist's instrument on people like that, generally speaking, we will find real emotional unbalance, but it isn't this simple emotional reaction, as if somebody hit us and we hit back. It isn't that all.

Distinction Between Hatred that Destroys and Simple Emotional Reactions

A part of our job now in counseling is to try to help people get the truth about this. To clarify what we mean by the Christian way of living in this situation is the fundamental job, but in addition to that, we want to help people see what the difference is between corrosive hatred which does kill and destroy and simple emotional reactions which may be guided, which need not turn into a readiness to hate, and which may be spurs to valid action.

3. Penitence the Antidote to Hate

By J. HARRY COTTON, PH.D.

I offer two suggestions of elements in the hate which is undesirable. Others will occur to you. And the first is that the element of destruction which has been hinted at is obviously central to

undesirable hate. It is destructive not only of the individual, but of all that is connected with the individual. We have seen many manifestations of that in the course of history, but the urge to destruction which is obviously an element in undesirable hate, may be not primarily an emotion at all. It may not manifest itself in terms of strong emotion, but in terms of deep-seated determination. If you were dwelling in the environment of Czechoslovakia, or Poland, think how you would feel about everything German, no hope until it is thoroughly uprooted. The first element of hate is undesirability, and the urge to destruction.

Hatred Dehumanizes

In the second place, it is the tendency to dehumanize the enemy. That is to overlook and underrate the qualities of excellence in him and to overrate and exaggerate his vices. It seems to me that is true in personal situations, domestic tangles or business rivalry, or neighborhood quarrels over the back fence, or church quarreling, or a fight between nations, hatred always has those two in it. This is not an exhaustive analysis of hatred, but only two things occurred to me as Mr. Hiltner was speaking.

A Caution Against Moral Indifference

Now the antithesis to that, as he suggests, certainly is not moral indifference, and that to me personally is one of the things I have sensed, not in every pacifist, but in certain pacifists. That's the danger of heading toward moral indifference, where you on the one hand so underrate the virtues of your own nation, and so overrate the virtues of the enemy that it does not make a great deal of difference what happens in this world of ours. There is a kind of pacifism that amounts to moral indifference. There is a danger contained therein.

Christian faith has in it an antidote for that kind of hatred. The antidote is very old fashioned, very simple, and very strong, and that is penitence. We are not prepared to glance at our neighbor until we have, so to speak, searched our own soul in the presence of God and torn down our own defenses, psychological, and every other kind, until we see that we ourselves have sinned and are not prepared to expect any good from our enemy, until we have seen the Grace of God work in our own mind and conscience. In this sense Christianity is an antidote to hate, and a

foundation for love, which we need to be preaching and practicing and counseling upon without ceasing.

Personal Sins and Social Sins

The best antidote for hate is, for the individual, personal penitence. Personal penitence ought to issue in a new moral sensitivity and a new hatred of wrong. National penitence is a thing we need desperately—the preaching of our social sins and national sins, the consciousness that we have sinned before God, the Sovereign—I offer that as a help on this problem of hate.

4. Counseling on War Time Marriages

By LELAND FOSTER WOOD, PH.D.

How Far Should War Affect Plans for Marriage?

This problem has been well covered and so I will take up some counseling problems which are continually pressing against me. Young people are coming to me, as they are to you, and saying "Ought we to marry in view of present circumstances?" A substantial amount of counseling in this war time has to do with such young people, and some of them have been engaged for two years or more and have been planning to marry at this time. When young people have been planning carefully I hold that we should not unduly discourage them from marrying, although some counselors have been quoted to the effect that all marriages should be off for the duration.

The Question of Disability

I find that young men, particularly conscientious young men, are likely to say this: "I don't know whether I shall come back whole and sound; I don't know whether I shall come back at all. Therefore it does not seem fair to her to get married." That is a noble attitude for a young man to take. But if the young woman says "I think it is better for us to marry," and then the young man says, "No, that would be unfair to you; we must wait and see whether I come back whole and sound;" that seems to imply that women are taking a calculating attitude, as if to say, "I will wait and marry one of the men who come back whole."

That is not fair to the women concerned, although usually the men have not thought of it in that way. My conception of women who are mature and thoroughly in love is that they want to be with those men of theirs; they want to be with them spiritually in an all-out fashion, even if they must be separated geographically. They want their love to be unreserved, permanently committed in marriage so that each man will be able to feel that the love of the woman who has given herself to him will be with him in difficulty, in battle, in danger, or in death. Noble women are not calculating. Therefore young men ought not to be too arbitrary in saying to their women, "I love you so much that I will not marry you under these circumstances of danger and uncertainty."

Tough Moral Fibre Needed

To all young people who marry now we may point out that marriage in the days ahead will call for a tough moral fibre, as our living as a whole will call for a toughened moral fibre. But when has marriage waited until everything in the world should be Utopian? Our forbears, for example, did not wait until the Indian difficulties were settled; until there were electric lights and automobiles and Crane plumbing in every cabin. They went ahead and established their little homes with courage, and because they established their homes in that spirit, the country was built up. The world can and must be built up again by people who face love, marriage and homemaking in a courageous spirit.

Danger of Hasty Marriages

When it comes to boys and girls not so mature and who have not been long acquainted, I find that in some instances such young people will consider delaying marriage. It is better, it seems to me, to say to them, "In view of this and that and the other consideration, wouldn't it be better to delay your marriage for at least a few weeks?" In some cases they will not wait. They will marry even on short acquaintance.

They know, perhaps more intensely than we adults realize, that the whole normal process of courtship is off for the duration. We must take that into consideration. The continued courtship and thorough acquaintance which we preach would be very desirable to them, but they say, "It's out. It isn't available for us. Therefore, because we do love each other we are going to marry."

In so far as we can prevent some hasty marriages we shall be doing well. We should point out in our educational programs that hasty marriages are ill-advised, whether in war time or peace time. But when young people have come to the point where they are determined to marry, I do not believe in putting too negative a light upon their prospects. There is danger in our saying too much about war marriages, as if they were in a different category entirely.

Many of these marriages which take place in war time are just marriages which happen unfortunately to take place during the course of a war. In so far as we can counsel them toward wisdom, well and good, but let us not sow in the minds of young folk who will marry, the idea that we expect their marriage to fail, and that we expect an enormous crop of divorces and disasters in the years ahead.

How Marriages Can Succeed

On the other hand, let us show them, as far as we can, how their marriages may succeed. Almost all the counseling which indicates ways in which marriage can fail, becomes negative and questionable. All we can do in pointing out ways in which marriage, and especially their marriage, can be made to succeed, will be exceedingly valuable counseling. If we have careful educational preparation for marriage in these times and then keep as close contact as we can with all young people whom we marry, supplementing our personal contacts by well organized church tie-up through correspondence and various means, we shall be helping many of them to succeed.

There are unfortunate aspects of this problem, such as the case of the girl who says, "I might as well marry, then if he doesn't come back I will get a pension from the Government for the rest of my life." I do not want to take time to discuss that.

Counseling in Cases of Anxiety

But here is another kind of problem which will come to us—the heartache and the anxiety of people, whether parents or wives or children, who don't know where their men are. We shall need something which was described to me by a splendid young woman student from China. I was speaking to her about the war-time situations as they affect families in China, and she said, "You

have to have strong faith." Indeed many people will have to have strong faith.

There came to me a case of a lady with a marvelous family. One of the sons of that family has been away for a year and she has not heard from him at all. Whether this is through factors outside his control or some inner difficulties with which he may not be able to cope, I do not know. His parents and others are broken-hearted of course.

Various types of cases will come to us, but I am suggesting a constructive attitude and a forward-looking educational procedure, with unmarried people, coaching them, encouraging them, and leading them to feel that the great thing for them to live for in these days is the setting up, in whatever future God may grant, of the kind of marriage to which they would most heartily look forward. The whole counseling and educational procedure should help to make success in marriage possible in every conceivable way.

5. *Faith in Immortality as a Source of Strength*

By ROY A. BURKHART, PH.D.

I believe that we have neglected one great area of our Christian faith, and that is faith in immortality. I should just like to point out one or two things about it. For instance, the way we deal with a lot of funerals gives the implication that when we put a person under the ground that is the end. The implication is not a desirable one. I have tried constantly in my funeral services to point out that we must continually remind ourselves that what is brought there at such a time is not a *person* who is dead, but an abandoned house, a dwelling place merely, whose tenant has left it.

Danger of Implicit Denial of Immortality

This summer I listened to a very fine preacher, a man who preaches over the radio, not only locally but over some stations nationally, and the story he told to children at the time shocked me. It concerned a woman who, with a dog, had crossed a mountain to visit friends and then on the way back was caught in a heavy storm. She heard the first ominous rumblings of a landslide and

started to run toward a huge rock for protection. It was too late; the landslide overtook her. "The dog made it," said this preacher, "but she was caught *and that was the end of her.*"

He went on to drive home a lesson of loyalty, using the example of the dog which stayed at the spot for twelve days, or until the woman was found. But—"that was the end of her." While I am not saying that a lot of our teachings are so obvious as that, yet I believe it indicates a fundamental wrong attitude and a neglect of this whole matter of the faith in the immortality of the soul.

The Perspective of a World To Be

I sometimes think that our world is crashing at our feet because we do not live in the perspective of a world yet to be, and of the continuation of all that is significant in life. Isn't there a scripture which says, "But now they desire a better country, that is, an heavenly?" There is that in human life that keeps it ever seeking to go on and not to turn back. We live today as though everything important were here and now, so that when disastrous things happen to our here and now, our world crumbles at our feet. If we were to live in terms of what is eternal, then we might have something to hold on to and be held by at such times.

I've heard a lot of boys in the armed services say this—and my boys write to me from their camps and say it—"We've been ordered to get our clothes together for an early departure. We may go overseas and be killed. Why shouldn't we go out and get drunk and buy bodies and do whatever else we can do to have a good time before we go? Maybe it's our last chance." While that attitude prevailed in the other war, I think it is more general now. And when a boy says that, he has lost his perspective, his vision of something beyond the here and now. He forgets that he is a *soul*, that while he has a body, he is most important of all a living soul, destined to live not only now but beyond the now.

I believe this to be true; that if one has a deep and fundamental faith in immortality, he can face the harsher experiences of life with a triumphant power that he simply cannot otherwise summon. I realize that immortality is something you can't prove. It is something you must experience; but I believe we can point people in the direction of it.

It is always interesting to me to go back and look at the lives of my parents. While they gave the best they knew to the here

and now, they lived always in the vision of a city that is heavenly and yet to come. They built a home, they gave their best to their church and to their community, they gave love and devotion to their children, and knew the bitterness of losing one of them in young manhood, but greater than it all was their faith in immortality, in that which lay beyond. They were triumphant.

We are told that Edison, when he lay dying, smiled and said, "It is beautiful over there."

I wonder how many ministers ever preach on the immortality of the soul aside from the Easter season? While I do not want to emphasize the other wordly attitude at the cost of giving one's best now, I believe sincerely that the quality of one's life here and now is determined by the extent of his faith and that it is important besides, as a part of a life-to-be.

6. *General Discussion of Counseling on Family Problems*

CHAIRMAN HILTNER: Now you have heard, I think, an astonishing range of problems related to this issue, and yet I think the speakers have focused them rather well around this central interest of counseling in war time. Dr. Holman, of course, dealt with the problems especially as they related to our mental health, dealing with fear and hatred. Dr. Cotton went still further along that line. Dr. Wood dealt with family problems from the standpoint of the beginnings of family life, and then Dr. Burkhart brought in this question of immortality which is always up more in a quantitative sense in war time than other times. Now, rather than going ahead further with discussion on the panel—I don't think all of us agree with everything everyone else said up here—let's all get in and we will have some discussion back and forth on the aspects that you feel are most interesting.

The Increasing Number of Births

QUESTION: I would like to ask Dr. Wood to comment a bit further on this particular thing that I have observed. A number of couples have been married several years, some have had children

in the last few months. Does that have any particular relation to war?

DR. WOOD: When life is imperilled there seems to be more of an urge for its propagation. I believe young parents, whether married for a few years or marrying now, should consider their obligation to the future in producing children for whom there is a prospect of reasonable support and good nurture. If children are not produced by the more responsible section of the population, they certainly will be by the irresponsible.

I do believe that the present situation is pressing home to many people the question of the survival of our culture. I think the question of biological survival is being pressed home to many people. Moreover people are now seeing that if there is going to be a good future, it must be a future built on good homes and that if we are going to have a future either in the church or in the country which is extremely worth living in, it must be created by the kind of persons who come up in good homes. I mean homes of intrinsic quality and of fine nurture of individuals.

Helping War Brides

QUESTION: I would like to have the panel make some suggestion as to what we might do about directing the energies of war brides left at home whose physical side has had a super-saturation for a time being and now is left with an aching void, so to speak. In my community, one or two cases have been referred to me by doctors where the girls have gone off the deep end and are coming to doctors for physical examinations.

DR. BURKHART: I think we answer that question in various ways during the conference. It is a difficult question to answer. One of our girls whose husband was the first to go away, sensed this need and has formed an organization in our church of war brides or wives whose husbands are away. There are some 30 girls in it. They meet at the church one night a week. They have other types of get-togethers. They read their letters to each other, and have many ways of sharing. That gives them a common bond. I think any church that has an activity program that provides creative outlets for people, can utilize the energies of those girls. And then there ought to be an opportunity in the church for them to talk out their sense of need rather than to have a physical examination to talk it out. This group of girls who have

a common experience may talk it out among themselves. I do not know whether that is an aid. At least it is a clue.

Clarifying Our Philosophies of Life

QUESTION: You spoke about establishing a philosophy of life. What about those four million men who have a philosophy of life which they had to change on account of the war. The young man for instance came to me and said, "I was taught that it is wrong to kill. I couldn't even kill a grasshopper, but now I am asked to kill, and the more I kill the bigger hero I am."

DR. HOLMAN: My own answer certainly would be that we must provide a sounder and more realistic philosophy of life. That is about all I can say with regard to it. For example, I think the religious philosophy of life that has been taught in Hinduism which forbids the killing of any animal has been a very serious matter in relation to social life and development in India, so that cattle, instead of being a means by which people can live, become incumbents living upon the people. I don't think I would care to say much more than that. Certainly I should say teach a sounder and more realistic philosophy of life and draw what implications you think ought to be drawn.

DR. COTTON: I offer this suggestion as something that may help toward a more realistic view of life, as Dr. Holman has suggested, namely, that we have to face the question, not only of personal and individual wrong, but of social guilt as well, and that however perfect we may try to be in our personal, individual life, we are individually condemned to sin because of our membership in social groups, and that it is therefore necessary for us to see our duty to share our part of responsibility in social wrongs which we are powerless as individuals to correct. They are beyond us as individuals. Yet we, as individuals, are responsible and it does seem to me some of our confusion on that point is due to the failure to understand the nature of social responsibility and social guilt.

In other words, not only when we face the question of killing are we faced with the question of doing wrong, but you and I never walk down the aisle of a church without committing sin; we never get on a streetcar without committing sin; we never light our homes without committing sin; we never go to the bank and draw out cash without sin; we are caught in a social texture which

because of the sin of individuals has been woven into a very dark and forbidding texture of social sin, in which we are parts and from which we, ourselves, are powerless to escape.

I suggest this may help the young man in question, and if his motives have been good and sound it will result in a strong moral aid rather than weakening to tell him something of that sort.

QUESTION: If his philosophy doesn't work in life what is the use of having a philosophy? I wonder if sometimes the minister is not weakened because we do not have answers for a critical thing like this.

DR. HOLMAN: I would like to add that no one will want to impose his view autocratically on any sensitive young person, but he must be led to think his way through to something which is to him personally satisfying. He cannot live with himself if he is engaged in something that gravely violates his conscience. He has to work out his own pattern but certainly the church has a responsibility to help the person to find an undergirding, satisfying philosophy of life, not autocratically to provide it—although I think we have something quite definite to say,—but to help people discover it for themselves.

DR. FRENCH: I am greatly disturbed about what you said. I would like to have Dr. Holman enlarge on what he said in distinguishing between hatred and just frustration, because I think you have got to straighten that out. Young men come to me whom I have labored with for months, going into the armed services, and just like a fellow on the operating table,—very sensitive, and I would like to know something more about what you said.

DR. HOLMAN: I think that it is quite definitely possible to distinguish between hatred of persons and hatred of certain forms of behavior, certain ideologies, certain chosen ways of life. That is, I can recognize humanity in my enemy, just as well as I can in my friend. Our common humanity, our brotherhood that God has made of one blood all who dwell on the face of the earth. So I will not hate Germans; I will not hate Italians; I will not hate persons. I think it is perfectly possible for people to go ahead and carry on particular war activities, without hating. Indeed I have a couple of excellent illustrations. This matter was up recently in our home with my boy, who was for two years with the

Royal Air Force, and I said, "What about it, Chuck, did you hate these men who shot down your closest friends?" They practically all have been killed. He said, "No. I don't even dislike them." He said, "They can't help themselves. They are engaged in doing a job. They have it to carry out—absolutely nothing personal about it." That is pretty general I think. That is indicated by the fact that as soon as a wounded man is at hand, no matter whether he is friend or enemy, he is given the same tender care. This thing is so organized that people can fight without hatred of persons being involved. I have other illustrations that have borne home to me very strongly this fact.

I have some cousins living in the heart of Coventry, the most bombed areas, and the stories they tell me are almost unbelievable; families refusing to move out. I have letter after letter from them and there isn't a word of bitterness or resentment. Full of good humor they tell about the government provision of pumps so that it's much easier to water the garden. They tell us they are much better off than we are. They live such "sheltered" lives. Nowhere any bitterness, but certainly no lack of resoluteness. It is nothing directed against persons. The hatred is of certain things which must be removed if they are to live a decent life; it isn't going to be carried against persons, Germans, Italians, Japanese, whatever they may be. That is awfully simple minded stuff. But that is my thoughts.

DR. BURKHART: I think I can, without seeming self-righteous, say that I can't think of anybody right now that I am mad at or hate. But when Dr. Holman says we shouldn't hate individuals, I just wondered if that wasn't wishful thinking. Aren't there times when people do things that just call forth something that is close to hate? Now when Jesus called the Pharisees "vipers and hypocrites" I cannot imagine he was very much in love with them. The Jesus who said, "My peace I give unto ye," we know a lot about—the one who said "Depart from me" we often forget about. I wonder if Dr. Holman may be willing to argue on that. I would like to know how he would speak to that.

DR. HOLMAN: But as for the "vipers" and so on, I would like to put it this way: Does Dr. Burkhardt in thinking of that situation, think of Jesus as really wishing some dire fate to overtake those individuals? Wasn't it actually against what they represented that he reacted so strongly, and wouldn't his desire for

their realization of their potentialities actually be in his thoughts and purposes just as much as for the woman taken in adultery? I think so. I think that relates to what was said by Mr. Hiltner about the child who said, "I hate you Daddy, I wish you were dead." The youngster in that case hasn't made these distinctions, and it is his essential reaction against something Daddy has done that frustrated him and stood in his way.

Isn't it a conscious tendency that we have, during times of stress, to have our imagination focus on the negative side of life. We actually believe that fear is more potent than love and so if we could call attention of people who seem to be thinking along negative lines, that actually they are dwelling on the negative side, something could be done.

CHAIRMAN HILTNER: I think Dr. Holman said part of what I was intending to say, but I just don't see how hatred of things, if you want to use that term, and hatred of people, are the same thing. We know what we are talking about in either case, but they don't seem to be the same phenomena. Therefore, they don't seem to be wholly comparable. Now, of course, we can completely repudiate many things, and want to see them wiped out, but I thought that he and I had agreed that hatred was arising out of fear which gets ingrained. For instance, here is a lady who comes to see me every once in a while, and she has been almost mentally ill enough for a hospital for a long time. She has believed that people are after her. I won't go into all of the circumstances of it, but here comes the war, and now the ideas she has of the people that are persecuting her, which previously were general, have now become quite specific. Owing to the war it is both individuals and groups which she personifies and then she can hate them. Now she can't turn and say to herself, "I have an impracticable enmity and I repudiate it; it must be stamped out. I must distinguish between stamping out the evil and stamping out the people." Nothing like that at all. It is all personalized. My conception is that where real hatred is involved, it is personalized. Why do people say they hate Hitler? It is much easier to say you hate Hitler. I do not see anything especially wrong with that contention. We have a good many things in theology from a personalizing tendency which I think on the whole are very good. I just don't see how you can take hatred of things and hatred of persons and put them in quite the same category.

I would agree with what Dr. French said about the positive. It seems to me if people cannot reason these things out to a certain extent, then they feel equally guilty of having a surge of emotion, and a deep ingrained prejudice that wants to wipe out every German and Japanese. People who feel equally guilty, or who repent equally about those, it seems to me are morally pretty blind.

DR. COTTON: Of course, we do know that the hatred that wills the destruction of people is itself not only unhealthy from a mental point of view, but that hostility strikes to the very essence of Christianity, namely redemption.

QUESTION: Isn't it true that most of the hatred in the last war developed here at home? A great many of the soldiers said that in the front line trenches they felt very little of the spirit of hatred; in fact, they admired the German soldiers and in their contact with them in Alsace Lorraine, came to admire them very much, whereas, when they got back home they found the pastors of the churches and a great many others had kept up an intense hatred which they were not conscious of until they got back.

CHAIRMAN HILTNER: That is exactly what I mean.

QUESTION: How are we to counsel our people when they listen to so much on the air, on the radio, in plays that are presented, circumstances that are pictured dramatically; where we are going to differentiate what is wrong there?

CHAIRMAN HILTNER: Do you imply these broadcasts have a particular thing to do with hate? A. Yes.

DR. WOOD: I think undoubtedly some of the material broadcast over the air tends to stir up hatred; in fact, I think some of it is definitely intended to create hatred, to whip up mass emotion against our military enemies. As Christian groups we can protest against certain sorts of things which are said over the air.

For example, I remember one commentator who said, "Slap the Jap off the map." Now that, of course, is foolish, and while it may be smart as a phrase, it is impossible and not desirable to slap them off from their own part of the map. Certainly not desirable from the Christian point of view, or the standpoint of world interests. We can protest rightly and wisely against these extremes and these crude forms of animosity expressed over the air.

Another thing that we can point out in our educational programs, as churches, is that we shall be creating in our families and in our group attitudes which will be ultimately favorable to Christian reconciliation after the war. Here is the war, itself a fact. But it won't last forever, and after it is over, we must have reconciliation or we shall have constantly recurring tragedy of this sort.

Child Care in the Emergency

QUESTION: I am a social worker, engaged in a children's agency, and I was very much interested in what Dr. Holman said, about needy children who don't have adequate supervision during the day while their mothers are employed in war industries. It does represent a very real problem in a metropolitan area such as Chicago. I might say that those of you who are here from Chicago parishes where that is a problem, might stimulate a little movement at the Chicago Council of Social Agencies, if you would make known the need which is in your particular community, to the Council. We call those children who go to school whose mothers aren't at home "Door key children" because a door key is tied around their necks, and they go home to most inadequate supervision. Those of us in the social agencies want to cooperate with the churches. On the other hand we do not want to have a whole lot of little new day nurseries springing up like mushrooms in different parts of the city where there are inadequate organization and improper supervision. We think the thing should be done on a well organized basis, but we will be very grateful for the cooperation of the ministers.

QUESTION: I find one of the problems in my community, the family being forced to live in narrow quarters, fewer rooms. They have members of the family, perhaps the father and older brother, perhaps the mother sleeping at different hours day and night. Children are being sent away from home to play. I know of one family in my community with two sons, and a father, who work in the arms industry, and each works a different shift. The children have to play elsewhere so as not to disturb their sleep.

Adapting Church Programs to the Present Situation

CHAIRMAN HILTNER: Have you in your own church done anything about changing hours of church programs, to accommodate this need?

ANSWER: In our own church, no. However, efforts are being made to do that in St. Louis.

DR. WOOD: We deplore the crowding of families, which has been going on for years. Along comes the war and accentuates that. In many communities there is a vastly increased population and no more houses than before. I think we have to adjust ourselves, as best we can, to maintaining the real values, although under cramped circumstances. Every local situation ought to be studied. There is no magical way of creating new housing and in most places where war industries are crowding in, we still have to learn to live in less space.

It might be desirable for a church to look around in those homes where they have ample space and not enough people to fill those splendid homes, and to see whether as a form of service they wouldn't make some of that space available to people who are so terribly crowded at the present time.

DR. BURKHART: The church schedule is not a law. We ought to have our services and our programs at the time when they reach the people best.

Increase of Tensions

QUESTION: Mr. Chairman, it has come to me that people who have to work seven days a week, especially men, are under tensions today which they certainly aren't under in normal times; they have to work longer hours, and more, and I think the accident rate in industry is going up. Is there anything which the church or minister can do to help take away some of those tensions from that element. For example here is a propellor factory in which men are working fifty-six hours a week, and their precision has to be within a thousandth of an inch. I am told, in this particular department, \$12,000 worth of material a night is thrown out. Any man above forty-eight can't stand it, and the turnover in employment, I believe is about 50% in two months, so you see the strain under which they are working. What can the church or ministry do to relieve some of these tensions?

DR. HOLMAN: This illustrates again, what has been said—that practically all of these problems are problems with us in peace time as well as war time. It is a matter of their intensification in war time. Whatever resources we have that give people poise and strength must be utilized to the full.

The opportunity for doing that, unfortunately, is limited by the fact that these men are working seven days a week, so they don't have the opportunity for the ministries of religion. It is not only the job of the church itself, but of church people by social contacts. This, as all other issues, involves human welfare, and the people in their capacity as citizens. Wherever industry and labor unions function, these people should deal with the situation as intelligently as possible under the tremendous pressure of need to get things done quickly.

QUESTION: I am told in one area around Detroit, ministers are making a practice of visiting men during working periods. I don't know whether most industries would permit that; I know that has been tried by the Michigan Council of Churches in a small way. It seems to be working. Here is the moral problem which grows out of that in the town from which I come. These men are working on second and third shifts. They have children, and as a result the wife has to take care of the children. They have built up these tensions, and have no release for them. As a result they have intercourse with women other than their wives. A whole red light district has grown up on the highway which separates two or three airplane production plants from the town. I am told by a young man who is a night telephone operator that every night these women call up and make appointments with these men and then meet them in their cars and take them to these houses. Some of these men are church members.

CHAIRMAN HILTNER: I am not certain how relevant this question of prostitution is to our discussion. Certainly it is in part. What you have described is again an accentuation of ordinary conditions. Married men have always been about 75% of the clientele of houses of prostitution, and just how much the special circumstances have to do with the situation you describe I don't know.

DR. BURKHART: I think alcoholism has a lot to do with these tensions. The average man has a feeling that liquor is a stimulant. When the effect of it wears off he finds himself jumpy and nervous. What we can do about that is another educational problem, but it is a part of this nervousness. I find it in a number of men with whom I am closely associated. I have been pleased to help a number to get a cure, but even if the man isn't an alcoholic, if he uses it regularly under the pressures in which he

lives, it is bound, I think, to result in uneasiness and nervousness and anxiety in intervals between drinks.

CHAIRMAN HILTNER: Devices that are now being used to relieve tensions, include not only alcohol but certain illnesses. I am told by some of the men in a general hospital that there has been an epidemic of certain kinds of illnesses in which people are overwhelmed by the responsibilities they have in their work. They haven't been able to delegate it, and have run themselves into the ground.

DR. WOOD: I would like to say this in general terms, which may not be a specific comment on this matter. Now that we are engaged in a tremendous struggle, which we describe as a struggle for the highest values of our national life, let us realize that part of that struggle is for the preservation of high ideals of home living. It would profit us little to gain mere military or political victories if our ideals of Christian living in the home went by the board. In a practical way, the time is ripe for more counseling to wives on the question how they can make the bonds between them and their husbands so firm and so intrinsically rewarding that there will be less danger of the impact of these outside influences upon their marriages.

CHAIRMAN HILTNER: We have had a long, hard conference this week. We have plucked a lot of strings on this harp,—so many that I hesitate to have a real summary of it. We have hit everything from these more theoretical issues that involve helping people to understand the meaning of things to concrete issues of changes in immediate external social conditions. Dr. Burkhart has been with us all week, and I want a concluding two or three minutes from him.

I would like to ask Dr. Cotton and Dr. Wood and Dr. Holman if they each would like to give us a one-minute pick up of what they think is the most important single thing said here this afternoon.

Need of Better Understanding Between Youth and Parents

DR. WOOD: Although it may not be just the thing Mr. Hiltner asked for, I am going to recommend that we put ourselves out to get parents and marriageable youth on better terms of

understanding. That will help enormously. It will help at every point in family life, and particularly it will help in reference to marriage problems at this time. We see parents who are saying even to mature young people, "You must not marry" and we see others who are not close enough even to know that a youngster is planning to marry. I am appealing for a greater closeness between parents and young people on all these issues.

The Family the Cradle of the Social Virtues

DR. HOLMAN: I want to emphasize something that has been involved in everything that has been said, and that is that the family is a fundamental social unit, and is a cradle of all the social virtues, and that the church has a very serious responsibility through counseling and through efforts of the ministry, even in the disturbed and tragic condition of war with all that it does to disintegrate the family, to maintain the fundamental unity of the family.

Continuing Cooperation Between Pastor and People

DR. BURKHART: There are three things I might say:

The first is this: If you haven't got any question settled, I wouldn't consider it a failure, because after all, one thing that is wrong with our whole educational program in the church is that we spend twenty minutes on a problem and assume it is settled. If we have simply got a toehold in facing a problem, then our days here together are worth while.

The second thing I would like to suggest is this. I pray for you, and for myself, that we may have a relationship with our people that will help us become aware of the real problems that are there, that we may make the greatest use of the resources available in the reciprocal ministry, of group and individual and that all may use not only the best gifts of ourselves as ministers, but the best gifts of each member in the church. That kind of a relationship will not only mean an uncovering of the problems themselves as they come along, but it will also make for resources in solving those problems.

One of the things that I need more than anything else is the give and take with my people. It is easy for us to get denuded and I think that happens unless there is that reciprocal relation-

ship between us. I pray for that growing quality in my ministry, and I pray for it for you too.

The final thing I would say is this: I said it in the first message. After all, our big job is to help each individual find that relationship with God and with His Universe, and with other people and with himself, that will mean his greatest fulfillment, his greatest usefulness, to the greatest number of people. That's our goal; that's our purpose, and whatever helps fulfill it is certainly of the Lord.

Part Four

The Church and the Future of the Family

C H A P T E R S

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CHAPTER X

THE CHURCH'S RESPONSIBILITY FOR SAFEGUARDING THE FUTURE OF THE FAMILY

1. A Brief Summary of the Conference

By LELAND FOSTER WOOD, PH.D.

SUMMARIZING THIS CONFERENCE cannot be done in a few words. Yet I want to go back over some of the main meanings and interpretations of the Conference, to touch again some of its highlights, to bring in one or two points which have been inadvertently neglected and to expand at a few places where there has been specific request for further expansion.

Need of a Philosophy Favorable to Marriage

The family has been at a disadvantage because our philosophy of values has been secularized and materialistic; and because we have failed to see that the values of personality and of creative fellowship which center in the family are the ones which enrich human life most of all. This problem of philosophy of family living and of pressures upon the family which put it at a disadvantage in the midst of the modern world, has been aggravated by the war.

Disruption of Normal Courtship

The whole question of youth and its relation to marriage and family life has not received as much attention as it requires, and we all assume that any conference is only a point of orientation in the on-going study of these matters. We did not expect to solve all of these problems in five days together, but we have shared our insights and have stimulated one another to more careful study. Two of the major interests of youth, namely preparation for vocation and the courtship process, have been radically disrupted and made impossible to carry on in normal fashion. And the third major interest of youth, namely, the shaping of a philosophy of life, has also been tremendously affected.

So many millions of young people who had their plans and their dreams, and were thinking of their vocational future largely in terms of economic provision for their family life, have had to do something quite different from that which they were preparing themselves to do. And the things which they are doing now for the most part do not lead into permanent vocations. And so far as the courtship process is concerned, we who are older can hardly realize all that it means to you to have the two sexes so separated as they are at the present time. Life is so regimented that the process of acquaintance between boys and girls, the growth of personality in young man-young woman fellowship, and the social adjustments which look toward happy marriage, are drastically disrupted. It is commendable to youth that they have not been thrown off their balance more than they have. And yet the degree to which many of them have been upset, is greater than we ordinarily realize.

We could have met this situation better if we had in operation a well-planned program of education for marriage and family life, in the homes, the churches, the colleges and universities, and the other educational agencies in our communities. But this area was an amazing blind spot in our whole educational procedure. For years we have been saying that education is preparation for life, and yet here is a great area of living which has been almost totally neglected so far as educational processes are concerned. We would be farther along toward a good handling of these other problems if we had done a better educational job of interpreting love and marriage to adults and to young people.

Cooperation of Home and Church Needed

Home and church, which are the institutions based on love, must reinforce each other and must face the problem of educational preparation for the ongoing of the family, and for the working together of the family and the church in a more complete fashion. Our purpose will be to build up the strength of both family and church by integrating them and interweaving them more closely together to enable the family to utilize certain strengths and values which inhere in the church in ways the family has never done in any full degree, and, to enable the church to utilize those values which are inherent in family life, and to stimulate those values in a way which it has not done in the past so that family and church working together may get farther in this tremendous task which now faces us.

For the church to seek to build up the family is not to take on an extra elective in the curriculum of church life, but to face its normal task more realistically. And for the family to stand by the church is to realize that the little family existing for a few decades and then passing on, gains inexpressibly in strength and meaning, in its particular time and place, because of its relationship to the church. The church is the larger family existing not for decades, but for generations and for millenia, bringing down in its life the tested and mellow wisdom of many generations, and with open mind facing the future. The church has a particular solicitude for the family because the family and the church are so definitely based upon a set of values which arise out of the same roots, namely love and fellow-feeling. Spiritual and emotional securities are involved in the closeness of these relationships and we can have better homes and better churches if we can get these two institutions to build their lives more closely together. -

Separations

In the interpretation of the present situation much has been said about economic issues and about separations between members of families, both those who have been married for years and those who are just beginning. Many families which have young children are now separated, some men being away in military or naval service; others having gone off to industrial areas, and many mothers being engaged in new types of work which make it difficult for them to carry on their family life in the normal way.

War Time and Peace Time Marriages Compared

The number of hasty marriages which take place in a time like this, has been emphasized. Many of these unions are certain to be on a more or less insecure basis, although I have felt it necessary to put in a word of caution against giving the impression to young people who are marrying now that their marriages are so insecure that permanence of the relationship is not to be depended on.

In the studies made by Terman* and a group of other psychologists, although not very much was made of war time marriages, yet there was a finding based on a certain number of marriages which took place during the first world war, which indicated that the average of success of those marriages was not very far below the general average of the entire number included in the Terman studies.

Therefore I feel it is not only in accordance with truth, but especially in accordance with pastoral wisdom, not so much as to call the attention of these young folk to the variety of ways in which they might fail, as to be sure that we bring to their attention the various ways in which, in spite of the disadvantages of circumstance, they can still make a splendid success of marriage. Young people marrying on comparatively slight acquaintance will need an unusual degree of interest and on occasion guidance from pastors and other counselors. The crop of people who will need counseling in the future will certainly be increased because of the war situation. There is good reason, therefore, for us to develop this area of church life and to advance ourselves in our techniques and our competence in counseling.

Young People Eager for Better Understanding

Young people themselves are taking a new interest in all that pertains to success in family life. The courses which are given increasingly across the country, courses in churches, colleges, universities, and now also in high schools, are as we know, put in largely because the young people themselves have insisted upon this training. We all find an alertness and eagerness on the part of a section of the youthful generation with reference to all these things that pertain to marriage and home making. They realize that marriage

*Psychological Factors in Marital Happiness, by Lewis M. Terman and Others, McGraw-Hill, 1938, Page 530.

is a companionship and many of them see that adjustments must be made.

In a limited yet interesting questionnaire that I used with some groups of young people in summer conferences I had among other things, as a check of youth attitude, a statement which had three alternatives to be marked by these young people in accordance with their convictions. The alternatives were these:

Young people need from their pastors, parents, teachers and other adults (More (Less (No counseling and advice in reference to courtship, marriage and the setting up of new homes.

They could indicate their convictions without hesitation because the returns were anonymous. I was surprised in the first group in which I used that questionnaire to find that all had underlined the word "more," making the statement read, "Young people need more help and counsel from parents, teachers, pastors and others with reference to their courtship and marriage problems." I used it in other groups where I did not get 100%, but I never had less than a large majority indicating their feeling that young people need more help and counsel in these matters.

While one or two or a small minority would occasionally express the feeling that young people need *no* help on these matters, this is understandable, in view of the types of parents that some young people have to get along with,—parents who have not at all kept abreast of modern knowledge in this field, and who have arbitrary opinions, and attempt to lay down the law to these young people. Any of us who has a group of youth, is likely to have some who have had that experience with their parents, and when such young people say that young people need no guidance from their elders in this matter it is not to be wondered at.

Marriage Related to the Whole Personality

We have had an emphasis on character building as a preparation for marriage. You can't bind together two personalities with a firm and everlasting bond, if the personalities themselves are too ill developed. Crumbling material, however strong the bond, will not hold together. Therefore the church, and all other agencies which help to build secure and adjustable character, the character which is not merely rock-ribbed in its integrity but which is adjustable and winsome and creative, are making an enormous contribution to marriage. The success of marriage is not merely in whether

people have this or that technique, or whether they have read this or that book, or taken such and such a course, but is much more in the question whether they themselves are winsome, adjustable, creative and growing, and whether they have such a grip upon themselves and upon life that they have a growing edge, and take that into their marriage with them, and therefore make much rather than little of their marriage.

We are realizing increasingly, that marriage like life itself is a spiritual process. Therefore the development of character, the cultivation of emotional stability, the organization of our lives into wholesome patterns, all bear tremendously upon the success of marriage, and upon preparation for it.

And here is another thing which needs to be clearly brought out, that marriage is a relation of two personalities and not merely of two organisms. The Burgess studies and the Terman studies brought that out, and it is worth noticing in contrast with the assumption which was held by some persons a decade ago, that marriage was mainly a relation of two organisms, and if people had the last word as to the technique of sex adjustment everything else would take care of itself. This point of view has little intellectual standing among those who have done the more adequate interpreting of the meaning of marriage.

That does not suggest, of course, that we are going back to the point of view of several decades ago, that you mustn't say anything about sex or you mustn't know anything about it. We are far from that. But we are protesting definitely against the assumption that marriage is so primitive and naive a matter that the mere adjustment of two organisms will answer the question of success in marriage.

Marriage, we see more and more clearly, involves all that two personalities can mean to each other. It involves their patterns of personality, their cultural life, their background patterns, their intellectual interests and their spiritual concerns. In fact, marriage on the inner side is a growing and creative adjustment of two personalities in such fashion that they give their best to each other.

Living Together on the Basis of Mutual Superiority

Marriage, at its best, can be described as an adjustment in which two people live together on the basis of their mutual superiorities. That may be an exacting ideal to set forth, but it is perfectly nor-

mal and I believe that point of view has the future for its own. What we are saying looks toward the future, and has its bearing on the future of marriage. For any man and woman who are married one of the possibilities is that they will live together on the basis of their mutual superiorities. Any man who is married to a good woman and who does not realize that she is superior to him in certain respects is a blind person, and any woman who thinks she knows more than her husband on every subject is a misguided individual. Marriage on the basis of mutual superiority, which I think is good psychological doctrine, is inevitable in Christian thinking because in Christianity we have the attitude of reverence for personality, and high appreciation of all that is good in the other. A husband occasionally will say to himself, "My wife thinks so and so about this or that question; I don't see how she can arrive at that point of view."

Many a husband goes on and says, "How could a woman who is otherwise so attractive and so considerate, be so unreasonable in this matter." That may suggest living together on a lower level of integration. But living together on the basis of mutual superiority means that this husband would say, "My wife takes a position on this matter which is quite different from mine. This is very interesting. It may be that she is considering certain aspects of this question which have escaped my notice." That is a wholesome position to take in the presence of any difference of opinion. Such a man may go on to say, "I know that she is more sensitive at certain points than I am, and she has more insight into certain matters than I have, therefore I want to be sure that I know just why she thinks as she does; I want to give the utmost weight to her attitude in the matter and then together we can work out a creative adjustment." Such an adjustment will involve a family mind which will be a larger mind than either individual mind. Of course the wife will reciprocate and will say to her husband on occasion, "Well, dear, it did look this way to me, but I am glad to have heard your reasons."

Groves will say that any woman is a larger personality if she is big enough to see things from a man's point of view. Some men stop there, but Groves doesn't. He goes on to say any man becomes more of a personality by cultivating ability to see things from a woman's point of view. That is what I mean by living together in terms of mutual superiorities. In so far as in our churches and

homes we develop that attitude toward marriage, I am sure marriage will have a splendid future. There is no reason for being merely backward-looking in reference to marriage.

How Do We Arrive at a Christian Conception of Marriage

What then is a Christian conception of marriage? And how do we get it? Many would say "We get our Christian conception of marriage out of the Bible" or they would add, "from the teaching of Jesus." Very fine, very interesting, as far as it goes. Some would go further and say, "We get our Christian conception of marriage from the total development of Christian living in the church through the centuries." Still others would say, "We get our Christian conception of marriage from courses, from our family experience, and from observation of people who are making a splendid success."

But we must go still further and recognize that the total Christian conception of marriage involves proceeding on the basic principles which belong to Christianity, but reaching out and taking advantage of every contribution that science and culture can make including the contributions of sociology, of psychology and psychiatry, of home economics, of art, of literature, and of everything that enriches life. The Christian conception of marriage brings us the idea of utilizing in our family culture the values which have come down to us out of a long past, the values which are available in a potentially rich present, and those other values which can be developed by taking a forward looking attitude. This philosophy of Christian family life will help people to utilize their differences to make life more rich and more colorful.

Relation of Emotional Security to Loyalty

Emotional security is related to these other things that we have been talking about. Emotional security involving our trust in one another and our satisfaction with the meanings which marriage has for us, is a precious thing to individuals and to the family. It means that we lay emphasis upon loyalty, and we see as Dr. Burkhardt again and again has emphasized that people are sometimes held together over a difficult period because they really intend to stick it out.

The psychologist Alfred Adler* has said something very striking along that line. He has said that marriage is not really marriage unless the decision is made for eternity. He was using that term, not in a theological sense, but of what we would now call an all-out dedication in marriage.

Loyalty is an indispensable thing in marriage, if people are to have emotional security. There isn't anything more devastating and more disintegrating than the feeling on the part of man, woman or child, that people to whom he belongs and who belong to him, those personalities which affect his life most closely and most deeply, are people who cannot be depended upon. Husbands and wives therefore need this loyalty which enables each to think about the other somewhat like this, "I can trust my mate almost as I trust God." That is not a mere bit of Christian ornamentation that has been added to marriage. It is of the very essence of marriage at its best.

Emotional security is one of the greatest needs of children, and especially so in war time. The child is more helpless and more dependent and he does not understand things as well as we adults do—not that we understand them as well as we ought. But the plight of a little child in a time and in a position of great emotional insecurity such as war inevitably creates, needs much attention. That means, of course, that parents who are making little of their home life and who easily allow themselves to be pulled apart so that their family disintegrates around children whom they have actually brought into the world must become more realistic and more definitely aware of the duty side of life.

I am not however presenting marriage as grim duty. I had in one of my conferences a man who looked up and said, "Don't you think marriage is self-sacrifice?" I did not want that idea to be over-emphasized, so I said, "Yes, brother, within certain limits; but don't go back and give your wife the idea that you consider it a sacrifice to live with her." And yet the thought of marriage as dedication, as all-out commitment, as sanctification of the individual to a fine shared Christian life with the other, needs strong presentation, and ministers, without any hesitation, can afford in these days to set forth strongly this ideal of dedication and of commitment as a part of marriage.

**What Life Should Mean to You*, by Alfred Adler, M.D. Little Brown & Co. Boston, P. 273.

We can get a responsive hearing from young people along this line. Many of them consciously, and practically all of them at least implicitly, are able to respond to an appeal that says to them, "You want love to mean everything through a life time. You don't want it to be a mere plaything, or something ephemeral which excites you enormously today but which ultimately will not prove to be dependable." There is much foundation in this for building a better theory of loyalty in all the relationships of love. In this war situation we need to give children the feeling of security which comes from a closely knit and happy family life, and an absolute confidence that the parents will do everything that can be done, and everything that needs to be done to provide for the security of all.

Making Children Insiders in Family and Community

Older children need to be drawn into citizenship activities. To leave these older children off on the fringe of things, where they hear the radio reports, see the newspapers, and share the worries of the adult world, and yet are not brought into any definite place in the program of living is a mistake. They need to be brought to a feeling that they belong, that they are insiders and not outsiders in the program both of the family and of the nation. So far as the church is concerned, let us have these young people feel that they are definitely insiders in the program and not just people for whom we are doing this or that. The family council method, of talking all things over together in the home is always necessary from the standpoint of either democracy or Christianity. It is particularly needed at a time like this.

Religion Implied and Articulate

We have debated that interesting question as to living out your religion before you talk about it, emphasizing the fact that religion needs to be based on a foundation of living so persuasive and so convincing that there is no need to say much about it. The opinions of certain religious educators were cited to the effect that before little children you ought not even to talk about God. Some took issue with that form of statement, but I think we all agreed absolutely that religion needs to be so integrated in the behavior, in the attitudes and in the atmosphere that it would be implied by a family's way of living together, even if nothing were said

about it. That far I have agreed absolutely, and I hold that religion, like love, should be lived out and integrated into our total patterns of behavior. But I hold also that religion, including the use of the name of God, and of other great Christian concepts in the intimate fellowship of the family should be an articulate part of home living rather than being a mere inference. To make religion a mere inference is as unsound as to put love on the basis of a mere inference. Love must be "infer-able" from behavior but also expressed in a wealth and variety of words. So also must religion. Imagine a man saying to his wife, "I told you I loved you twenty years ago, didn't I? If I hadn't loved you I wouldn't have married you, would I? What is the use of my telling you every day that I love you?" That would not be graceful on the part of a husband. In words and behavior several times a day a man ought to tell his wife that he loves her. And I am suggesting that to put religion on the basis of inference merely, is as unsound as to put love on the basis of a mere inference.

I do not want to be unfair to the opinion of any person who may differ from me. When a religious educator such as the one referred to differs from me, I want to realize that he is wiser in many respects than I am, and that I may have overlooked some consideration that he had in mind when he advised against talking about God to children. That is one purpose of shared thinking, that we may bring together these differences, and that out of the differences we may come to a larger unity which gives us more adequate concepts of all of these things.

Worship in the Home

Among our written questions we had one which brought up the place of religious teaching, and of family worship in the home. One question said, "Are we to assume that those things are out of date; that modern family life does not include worship, and grace at the table?"

I believe we would all hold that such an assumption would be unfounded. You remember that Dr. Burkhart laid stress on the fact that in his church about 600 families had been brought into the practice of having worship in their own homes. Recently I was present when a group of women were reporting on church activities, and one of them reported that in the Hennepin Avenue Methodist church, Minneapolis, of which Dr. Richard Raines is

pastor, they had made an effort to have their folk use programs of worship in their homes. Whereas last year they had about 300 families following that procedure, their program has been so helpful and effective that at the present time there are about 900 families in that church which are having worship at home. Personally I think that the idea of a well chosen and well adapted worship experience in the family is not an idea that is going out, but an idea that is coming back.

Requests often come for definite suggestions about how to set up such a program of worship in the home. The wide use of various printed materials, such as "The Upper Room," "The Secret Place," "Today," "Forward Day by Day" and others is indicated by the circulation of such publications to a total of millions.

Value of Informal Procedures in Religious Education in the Home

There are of course invaluable opportunities for informal procedures in religious education. A lady was telling me about two boys in her home. One morning the younger boy said to her, "Say, you ought to be able to pray to God any time during the day and not just at night when you go to bed." She replied, "Of course we can pray to God at any time." That was a new idea to this little fellow. Up to that moment he had thought that prayer was reserved for the time before getting into bed. He said, "When you are getting into bed you are all right, but in the day time you may need help very much." So they had quite a conversation along that line in the kitchen.

A few days later when the boy and this lady who was a foster mother to him, were again having an intimate conversation in the kitchen, he said, "Say, I have been praying sometimes when I was away from home. When you are playing ball you certainly need God's help, and so when I am batting, I shut my eyes for a moment and ask God to help me hit the ball." That is a child's point of view. If I were making a suggestion to that boy it would be that he pray and keep his eyes open all the time, and hit where the ball is. But he will get those finer points gradually. I am simply using that illustration to indicate an area of incalculable significance, which is largely undeveloped at the present time in which the values and the meanings of religion can be cultivated in parent-

child interactions in a way for which parents of the present generation have the scantiest preparation.

A friend who is a grandfather was telling me another incident which illustrates informal religious teaching in the family. His little grandson of about seven came to him one day and asked him various questions. Finally they began talking about God, and the boy probed deeper and deeper until finally the grandfather said, "We must remember that God is so great and wonderful that we cannot understand all about him, but that is a very interesting question. We will keep it in mind and perhaps learn more about God, so that we shall understand that question better some time." The next day the grandfather was hardly prepared to have the little fellow come in full of enthusiasm and brightly ask him, "Grandpa, do you know more about God than you did yesterday?" *

The little boy's question is a challenge to the parent mind that in order to guide growing children we need parents who have a growing awareness of God and a growing understanding of him, in however simple, and informal terms. I am not suggesting that every parent must be a graduate theologian but we must know God and be aware of the great values of his kingdom if we intend to transmit these to children. Building on that foundation we may have in accordance with the age of the children, and the needs of the whole group a program which will budget this matter of worship into the time schedule of the family's daily living. If we have more people who love God enough to worship him in the home day by day, we shall have more people who are interested enough in the Kingdom of God to come to church on Sunday, and to take a vital part in God's kingdom all through the week.

Adapting the Program to Local Needs

We shall not take over wholesale some program of education for family life worked out in another church but we can adapt the principles which have worked helpfully in other places. I am convinced there is no church which cannot work out an effective program of its own. I suggest that we start now by doing what we can, and not merely by saying, "This program and that program would not work in my church." Of course it wouldn't work but

*Growing Together in the Family, by Leland Foster Wood, Abingdon-Cokesbury Press.

the principle of using home experiences for the teaching of religion will work tremendously if we work at it in the right way. We do not so much need an ambitious paper program as something definite that will fit the local situation. Even a humble beginning is a sound approach.

Program for Youth and for Homemakers

When it comes to educational preparation of young people for marriage we have in our bibliography** on family life a whole section of books and pamphlets for young people. We assume that the Sunday School program is to be vitalized by coming to grips with vocational and courtship problems, and that the Sunday Evening program for youth will have brief courses on these matters. If, in addition, we can send our youth leaders to the conferences that are within reach, we shall be doing a splendid job in bringing forward their leadership capacities. Let us send our youth to such meetings in addition to whatever we can do in the local church and in the interdenominational youth fellowship in the particular community.

Some churches are doing splendid work for young homemakers and we can profit by this experience. In some churches it has been helpful to have a honeymoon class. Many more churches are having Mr. and Mrs. clubs. Out in the west they call them Mariners Clubs. In St. Paul I found a new name for a club of homemakers. They call it the "71 Club," the idea being that couples whose combined age was seventy one or less were available. As soon as the total got to be more than they were expected to graduate. A very interesting feature in a Mr. and Mrs. Club is that it does what we have been suggesting here in terms of husband and wife fellowship. The presidency and other offices are held in each case by a Mr. and Mrs. Throughout the organization they have the Mr. and Mrs. principle working. That is thoroughly sound because it harmonizes with the idea of marriage as a process, and as a growth for two people. Not your club and my club is the idea but "our club"; not your office and my office, but "our office"; not your interests and my interests, but "our interests"; not your friends and my friends, but "our friends." We pass from the "I" emphasis to

**Family Life, Parenthood and Young People's Relationships. A Selected Book List, by the Federal Council of Churches et al.

the "We" emphasis, from the "your" emphasis to the "our" emphasis. That is a part of marriage on the inner side as a psychological process.

Pastoral Counseling

Two or three points on the matter of premarital counseling need special attention. Let us be sure that we do a workmanlike job when we marry couples. This is all the harder in these days when so many of them come to us with short acquaintance, perhaps, and in the tension of the war situation. Let us begin our premarital counseling efforts simply and improve our technique as we go along. Let us be sure that when we are through with a couple there shall be infinitely more than a new legal status established. Obviously we ministers represent the state when we marry a couple and whether we do a good job or a careless and casual one, a new legal tie has been formed when we get through the marriage ceremony. Let us do the thing which is more in accord with the genius of our profession, and our function as spiritual shepherds. Let us be sure that we make a contribution of incalculable value to the life and growth of every couple whom we unite. If we do that, we shall be creating a tie which will enable us to continue as friends and spiritual counselors and guides to these people. The whole question of counseling, not only premarital but post-marital is another of these long-time studies for which we ought to lay out a five-year program or ten-year program for ourselves and for our entire profession.

Defining the Field of Ministerial Counseling

We need to be much more careful than we have yet been to define the field of ministerial counseling. What is the genius of pastoral counseling as distinguished from other types of counseling? We have, up to the present, an inadequate defining and staking out of our field, and that is a problem for many conferences and for us as individuals to work on.

We, as ministers, have a different range and type of problems from some of the other counselors; and we have a different set of instruments and techniques for dealing with them. We must work out the unique significance of the pastoral function in counseling. I think we must pass by the idea sometimes stressed that the main purpose of counseling is to collect material for research although I have heard that statement in a very erudite group expressed by a

serious and competent person. That is of value so far as it goes, but we, as ministers, must hold that the main purpose of pastoral counseling is to help people to solve their problems and to get into dynamic and creative relationships.

In some circles it is said that the main factor in counseling is a relationship between the counselor and the counselee. That might be true in the mental healing area—I do not know that it is—but it is not the main factor in pastoral counseling. We want to enable people to solve their own problems and to feel that they have done it. Otherwise they become more dependent on someone from outside. To solve their problem, to achieve for themselves the techniques of adjustment and to go on in the process of growth together is their need. That seems to me to be the undoubted purpose of ministerial counseling, to get people creatively related to one another, to life and to God.

Some Specific Questions

I still have, perhaps, 10 minutes. In that time I am going to deal with a few of the written questions which have been handed in.

Question 1. "How can the family safeguard its emotional life against the erosive effects of social and economic disorders?"

We had implications for that question all the way through. Let me summarize in a few words. Let us be sure that we create in every family a tight little fellowship in which each person has an absolute sense of belonging and of being prized and treasured in that group. We husbands can afford to be more artistic and resourceful in convincing our wives constantly that they are highly prized by us, yes, and our children. All the members of the family need to trust one another. Let us develop mutual support and cooperation in safeguarding the values of love and understanding, and particularly get the family integrated in God's purpose of social, economic and spiritual reorganization. We know that processes of disorganization and disintegration are going on all the time and along with them processes of reorganization are going on all the time. Let us get the family integrated into God's purpose of reorganization of human life which includes, of course, social and economic factors, as well as spiritual factors.

Question 2. "Can you make any helpful suggestion for the young wife whose husband is in the service?"

Yes, I think we can. (1) Keep emotional life centered on him. Let your husband be your love image and keep your emotional life organized around him. (2) Use the mails to keep in touch; write freely, intimately, lovingly, and even though you don't get a letter every time you want it, write regularly and constantly. (3) Pray for him. That's a helpful suggestion for any wife. If she doesn't know how to pray let her learn. He will need her prayers. (4) Find useful work to do, and avoid self-pity. Get your energies organized in doing something constructive where you are. (5) Center on the long perspective, which will include reunion and living together through several decades to come. These suggestions would be helpful to the husband also. By getting that perspective it will be easier for both to pass through these very difficult months, or perhaps years.

The individual young wife might come back by saying, "Easier said than done"! But it is being done. This human race has resources of courage and faith and versatility and we have at least, by capacity, a toughness of moral fibre which will enable great numbers of these young families who are under difficult circumstances, to win victory.

Question 3. Mixed marriages.

This problem calls all the more for educational preparation and it means that before the particular issues of being desperately in love have arisen, young people ought to have instruction which will include the significance of the cultural background. Research studies have indicated that there is more difficulty of adjustment when the cultural backgrounds of two young people are widely different. When you have these differences of religion,—and I don't mean different denominations in the Protestant fellowship—you have people whose spiritual life, while having much in common, is cut out on different patterns. That's a simple fact, and adjustments are more difficult. Let the young people realize in advance that if there is a possibility of falling in love with a person of another faith they might better keep it a friendship, but not one which would lead to engagement and marriage. Every young person knows that you don't necessarily marry the first

person you fall in love with and young people do on occasion apply that to the inter-faith situation.

The pastor keeping close to his young people would counsel with them about these issues. When he has done his best they may still be absolutely convinced that they are meant for each other, and that neither can find another mate, equally satisfactory. I had a very mature young woman come to my office and indicate that the Catholic man in question was the only man she ever had been in love with and that she was the only woman he had ever been in love with, and I believe this was absolutely true. You can't say to such people, "Don't take it seriously." All my efforts at counsel in that case had to be to show them how they might make a success if they decided to marry, in spite of these difficulties. If it comes to intermarriage, create in the family and in the church the attitude of welcome and of appreciation of the other partner.

Question 4. "Give us a definite plan for setting up a family worship hour."

This reminds me of a very interesting case in which a family was not having a worship period. In this family there was a twelve year old boy, and after a visit in another home he came back with an idea which was new to him, and said, "Mother, over there in that home they have family worship; couldn't we have family worship?" The mother said, "That's a fine idea; wouldn't you like to plan a worship program that we can use at home," and so he planned a worship program. He selected a Bible passage to read, and wrote out a prayer that he would like his family to use. Children can do that, and will do that, and when it comes to young people we all know that many of them have a great interest in working out worship programs. If they love to do this in their youth groups, why can't we utilize that enthusiasm for worship programs in the home also.

One young mother had what she called "Our happy time." I referred to that the other evening. They had good times together for a designated period every day with the children, and always as a part of that happy time they had a worship experience, so that human love and the consciousness of the love of God were integrated into a unified pattern of family living and feeling.

Now again, in the bibliography there is a whole section of helps for worship programs. In some churches they are dramatizing simple programs of family worship, and in some, bulletins are printing lessons for the week that every family can use. I think that is a good method, and when it comes to prayer although our people will say to us again and again, "We can't lead a prayer; we would feel funny, and wouldn't know what words to say, and how to do it" we can say to any family, "We all know the Lord's Prayer" and if we read a well-chosen passage of Scripture and unite in the Lord's Prayer together, by that very fact we have had a worship service, and any family can gradually expand and develop its technique of conducting worship so that individual prayers or prepared prayers can be used to supplement the Lord's Prayer.

We have said something about "The Upper Room" and "The Secret Place" and other helps. Of course the Bible itself is the main help, for these programs of worship in the home.

Question 6. "I should like to hear the discipline of small children discussed more."

First, let's be sure we have a pattern of living in the home and in the family, and that the family isn't at loose ends, and then let us have the discipline of love and mutual appreciation, and on occasion, if necessary, reach out lovingly and draw a recalcitrant member into the unity of the family circle. Democratic living involves group control as well as individual initiative. Let's have rules that are fair all around. One of my friends said that in their family they have a rule that anybody who doesn't have a clean face and hands can be sent from the table, and on one occasion it was Dad who was sent from the table. Let us be fair about these matters of discipline. Let us be sure we cultivate an allegiance to something greater than the family, and that the discipline of every member becomes self-discipline as fast as possible.

A New World Beginning at Home

Even in this time of darkness and disaster the outlines of a new world can be shaped in the face to face relationships of people and in the patterns of living which are inculcated in homes. The keys to the future belong not merely, nor perhaps mainly to those

who are in charge of the political arrangements of mankind. In a real sense they belong to those who mould the lives of youth and in their homes and schools and churches show young people how to enter the gateways of creative living. The job of rebuilding the world must be carried on in an infinite number of small parts. Each home is a part of that process. Blessed are they who build families for they are the builders of the world.

